THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the Christian Watchman.

Did not I see thee in the garden with him?—*John* xviii. 26.

WHILE within my garden roving,
And my senses all are fed;
Rising from these loved attractions,
I 'm to nobler subjects led!
Other gardens
Here, in musings, oft I tread.

First, I enter *Eden's* garden,
Yielding pain and profit too;
Adam here, while sinless standing,
Nought of fear, or sorrow knew;
But what changes
Did from his offence ensue?

Then, with hope and joy reviving,
To *Gethsemane* I go;
And approach, in that dread garden,
JESUS bearing all my wo;
From his anguish
All my ease and safety flow.

In the garden *where they laid him*,
With the Marys, there I sit!
Weeping, till I see him rising,
And embrace his pierced feet:
King of terrors,
Now I can thy frownings meet!

In the *Church*, the *Saviour's* garden—
Trees, and plants, and flowers I see:
Guarded, water'd, train'd, and cherish'd,
Blooming immortality;
All, O Calvary!
All derived *alone* from thee.

But above all gardens precious,
See the *heavenly paradise;*
There the Tree of Life is bearing;
There the springs of glory rise;
And the richness
Every want and wish supplies.

There, the foot no thorn e'er pierces,
There, the heart ne'er heaves a sigh;
There, in white, we walk with JESUS;
All our loved connexions by:
And, to reach it,
'T is a privilege to die!

JAY.

BIOGRAPHY.

IN looking over Collier's Ecclesiastical History, some time since, we were so pleased with the account of the martyrdom of Bishop Fisher that we resolved to lay it before the reader. Since then we have seen in the Catholic Telegraph the story of the same event from the pen of the unhappy Dr. Dodd. The story is one of the triumphs of Christian faith over worldly persecution. True, Bishop Fisher was a Roman Catholic, and he suffered at the hands of a Protestant. But he was *Roman* only in name. He was truly a Catholic, a member of the British Church, and a Christian. His example, his sufferings, his triumph, are the property of all Christians—but especially of Protestants. For without any illiberal feeling to Romanists personally, we must be permitted to believe that his persecution was the offspring—not so much of Protestant cruelty, nor simply of the times—but of errors which were then rife, and are, we have too much reason to think, still latent in the dogmas of the Romish *Creed*. Bishop F. suffered in the reign of Henry VIII.

After the Lieutenant of the Tower had received the writ for his execution, because it was then very late, and the prisoner asleep, he was loath to deprive him of his rest. But in the morning, before five of the clock, he came to him in his chamber, and finding him yet asleep, waking him, he told him he was come to him on a message from the King, and his pleasure was that he should suffer that forenoon. Well, quoth the Bishop, if this be your errand, you bring me no great news; for I have looked a long time for that message, and I must humbly thank his Majesty, that it pleases him to rid me from all this worldly business; yet let me, by your patience, sleep an hour or two, for I have slept very ill this night, (not for any fear of death, I thank GOD,) but by reason of great infirmity and weakness.

The King's pleasure is further, said the Lieutenant, that you shall use as little speech as may be, especially of any thing touching his Majesty, whereby the people should have any cause to think of him, or his proceedings, otherwise than well. For that, said he, you shall see me order myself as by GOD's grace, neither the King, nor any man else, shall have occasion to mislike my words. With which answer the Lieutenant departed from him; and so the prisoner falling again to rest, slept soundly two hours and more; and after he was awakened, called to his man to help him up, but first commanded him to take away his shirt of hair, (which he customarily wore,) and to convey it privily out of the house; and, instead thereof, to lay him out a clean white shirt, and all the apparel he had, as cleanly brushed as might be. And as he was arraying himself, his man seeing in him more curiosity and care for the fine and cleanly wearing his apparel that day than was wont, demanded of what this sudden change meant; saying that his Lordship knew well enough that he must put off all again within two hours and lose it.

What of that? said he; doest thou not mark that this is our marriage day, and that it behooveth us, therefore, to use more cleanliness for the solemnity thereof? About nine of the clock, the Lieutenant came again, and finding him almost ready, said he was now come for him.

Then said he to his man, reach me my furred tippet to put about my neck. O, my Lord, said the Lieutenant, what need you be so careful of your health for this little time, being, as yourself knows, not much above an hour. I think no otherwise, said he; but yet, in the meantime, I will keep myself as well as I can.

For, I tell you truth, though I have, I thank the LORD, a very good desire and willing mind to die at this present moment, and so trust in his infinite mercy and goodness, he will continue it, yet I will not willingly hinder my health, in the meantime, even of an hour, but still prolong the same as long as I can, by such reasonable ways and means as ALMIGHTY GOD hath provided for me; and with that, taking a little book in his hand, which was a New Testament, lying by him, he made a cross on his forehead, and went out of the prison door with the Lieutenant, being so weak as he was scarce able to go down the stairs. Wherefore, at the stair's foot he was taken up in a chair, between two of the Lieutenant's men, and carried to the tower gate, with a great number of weapons about him, to be delivered to the Sheriff of London for execution. And as they were come to the uttermost precincts of the Tower, they rested there with him a space, till such a time as one was sent before to know in what readiness the Sheriffs were to receive him. During which space, he arose out of his chair, and standing on his feet leaned his shoulder to the wall, and lifting up his eyes to heaven, said, "O, LORD, this is the last time that I ever shall open this book, let some comfortable place now chance unto me, whereby I, thy poor servant, may glorify thee in this my last hour." And then looking into the book, the first thing that came to his sight were those words, John xxii. 3: Hæc est autem vita æterna, ut cognoscant te solum DEUM verum et quem misisti JESUM CHRISTUM. Ego te glorificavi super terram, opus consummavi quod dedisti mihi, &c. Now, this is eternal life: that they may know thee, the only true GOD, and JESUS CHRIST, whom thou hast sent.—And with that he shut the book together, and said, here is learning enough for me to my life's end. And so the Sheriff being ready for him, he was taken up again among certain of the Sheriff's men, with a new and much greater company of weapons than before, and carried to the scaffold on the Tower Hill, otherwise called East Smithfield, himself praying all the way, and reflecting upon the words which before he had read. When he was come to the foot of the scaffold, they that carried offered to help him up the stairs; but, said he, my masters seeing I am come so far, let me alone, and ye shall see me shift for myself well enough;—and so went up the stairs, without any help, so lively that it was a marvel to them that before knew his debility and weakness. But, as he was mounting the stairs, the south-east shined very bright in his face; whereupon, he said to himself those words: Accedite ad eum et illuminamini, et facies vestra non confundetur.—Come ye to him and be enlightened; and your face shall not be confounded. Ps. xxxiii. 6.—By that time he was upon the scaffold—it was about 10 o'clock—where the executioner being ready to do his office, kneeled down to him, (as the fashion is,) and asked his forgiveness. "I forgive thee," said he, "with all my heart; and trust thou shalt see me overcome the storm hastily." Then was his gown and tippet taken from him, and bestowed in his doublet and hose in sight of all the people—whereof there was no small number assembled to see the execution. Being upon the scaffold, he spoke to the people, in effect, as follows:

"Christian people! I am come hither to die for the faith of CHRIST's Holy Catholic Church; and, I thank GOD, hitherto my stomach has served me very well thereunto, so yet I have not feared death; wherefore I desire you all to help and assist me with your prayers—that at the very point and instant of death's stroke, I may in that moment stand steadfast, without fainting, in any point of the Catholic faith, free from fear; and I beseech ALMIGHTY GOD, of his infinite goodness, to save the King and his realm; and that it may please Him to hold his holy hand over it, and send the King a good counsel."

These words he spake with such a cheerful countenance—such a stout and constant courage, and such a reverend gravity, that he appeared to all men not only void of fear, but also glad of death. After these few words by him uttered, he kneeled down on both knees, and said certain prayers—among which, as some reported, one was the Hymn of "*Te Deum laudamus*," to the end; and the Psalm, "*In te speravi*," &c.—Then came the executioner, who bound a handkerchief about his eyes, and so the Bishop, lifting up his hands and heart to Heaven, said a few prayers, which were not long, but fervent and devout—which being ended, he laid his head down over the midst of a little block, when the executioner being ready, with a sharp and heavy axe cut asunder his slender neck at one blow.

He suffered June 22d, 1535—being nearly 77 years old. What hastened his death, was supposed to be the honor conferred upon him by Paul III., the 21st May. He bestowed upon him a Cardinal's hat; which he was not privy to, much less ambitious of.

When King Henry understood it, he commissioned a person to demand of the Bishop whether he was willing to accept of such an offer from the See of Rome. He replied, that, though the dignity was far above his merits, yet he would not refuse to serve the Church in this, or in any other way. Henry was so provoked at this answer, returned to him by Secretary Cromwell, that he swore, that if the Bishop of Rochester did accept of a Cardinal's hat, he should wear it upon his shoulders, for he should have no head to carry it on.—It was then, the Bishop fell a sacrifice to the favors and rage of two great Courts.—*Catholic Telegraph.*

REVIEW.

[From the London Baptist Magazine for Jan. 1834.]

STRICTURES ON STUART'S TRANSLATION, &c. OF THE EPISTLE TO THE ROMANS.

(*Concluded from p.* 630.)

To the Editor of the London Baptist Magazine.

I SHOULD now proceed to a large class of texts, in all of which I am of decided opinion that Mr. Stuart has mistranslated the Apostle; texts in which he has put *justification* for *righteousness*. But I forbear to animadvert on any of them till I first say a few words on some of the opinions which he has advocated in his notes.

1st. Mr. Stuart rejects the doctrine of original sin, as stated in the creeds of the Reformed Churches, and as received among the maintainers of evangelical principles. The able defence of it by President Edwards, of America, has very little commendation from Mr. Stuart. As it would be tedious to follow him through his windings in the notes and the "Excursus" which he has devoted to his theory, it may be best to put his conclusions down in a narrow compass.

"That Adam's sin is *not imputed* to any; that our connexion with him has involved us *only in the consequences* of his guilt; that we are created without the image of GOD, but have *no connate* disposition to evil; that guilt and punishment attach only to personal transgressions; and that we all *need* to be pardoned and renewed before we can be taken to heaven." Mr. Stuart deprecating all the names by which unmannerly disputants in former days were wont to mark each other, courtesy forbids me to call his system by its proper appellation in the theological nomenclature; and it is no part of my present design to enter into the merits of the question itself.

2d. Mr. Stuart applies the well-known description of spiritual warfare, in Rom. vii. 7 to the end, to an unregenerate man. He admits an internal struggle in the Christian, and denies the possibility of perfect freedom from sin in this life, while he laboriously and patiently explains away the only passage in the New Testament, in which the inward struggle of a Christian is laid open.

3d. I am constrained by the topic to enter a little into his translation and notes, as affecting the method of a sinner's acceptance with GOD. Among Protestants, who own the fallen state of man, the spirituality and immutability of GOD's law, the evil of sin, and the justice of GOD, the question of justification may be brought within a narrow compass.

The *blessing* itself, the *ground* on which it is bestowed, and the *way* in which we enjoy it, are the three parts into which it divides itself.

The blessing consists in absolution from guilt and restoration to GOD's favor. The ground of the sentence is righteousness, either inherent or imputed. Inherent is out of the question, for all have sinned, and none is righteous. Imputed righteousness, in other words, the obedience and satisfaction of JESUS CHRIST as the sinner's substitute, to the demands of the law, is the ground of justification. Believing, or faith in CHRIST, is the way of our being interested in it. In Scripture, especially in the Galatians and the Romans, this glorious method of a sinner's acceptance is stated and elucidated, defended, vindicated and commended. A man's own doings or works are excluded, again and again, from being, in part or in whole, the righteousness for which he is justified. The *work*, the *obedience*, the *atonement* of JESUS is explicitly adduced as the sole ground of pardon and acceptance. Faith is described and proved to be the only way in which his righteousness becomes ours. It was predicted that Messiah should make reconciliation for iniquity, and bring in an everlasting righteousness, that his name should be called "JEHOVAH, our Righteousness," that in Gospel times, sinners should say, "in JEHOVAH have I righteousness and strength." At last GOD sent his Son in the form of a servant, made under the law. He became obedient even unto death; he loved righteousness and hated iniquity. Hence his priesthood is not after the order of Aaron, but of Melchisedec, "king of righteousness." By the *obedience* of one are many *made righteous;* because He who knew no sin was *made sin for us*, that we might *be made* the *righteousness of* GOD *in him*. And Paul joins with David in pronouncing the blessedness of the man to whom "GOD imputeth righteousness without works, even that righteousness, *witnessed* by the law and the prophets, which is *unto* and *upon* all who believe." This is the righteousness through which the abundance of grace reigns by CHRIST even unto eternal life.

Under the law, the *fact* of a sinner's justification was made known, and GOD's mercy in the remission of sin was most distinctly announced. But it is the glory of the Gospel to reveal the *way*, the *method*, by which GOD is *just*, in justifying the transgressor, and *righteous* in the pardon of sin. All hangs on the ground or basis on which the act of absolution rests; let *this* be veiled, and the *method* of justification is obscured, and obscured dangerously. By this plan, the provision of a Redeemer's obedience and death, the law is honored in all its demands, GOD's perfections of holiness and mercy, of justice and grace, of majesty and love, are harmonized in the justification of the undeserving, and all the wants of the contrite penitent heart are fully met and fully satisfied.

This tenet is the glory of Christianity and the corner-stone of Protestantism. If it be set aside, the glory is departed; if obscured or veiled, the brightness of the glory is tarnished, and an avenue opened for the admission of *another* Gospel. Luther laid every stress on its purity; our first reformers trod in his steps; and the standard creeds of the Protestants are all stamped with it, as with a distinguishing seal. Let two specimens suffice: the first is from the Confession of the Church of Scotland:—

"Them GOD freely justifieth, by *imputing* to them the *obedience* and satisfaction of CHRIST; they receiving and resting on him and his *righteousness* by faith." The doctrine of the English Church is as precise: "We are *accounted righteous* before GOD only for *the merit* of our Lord JESUS CHRIST, by faith, and not for our own works."

Mr. Stuart does not impugn, in his notes, this doctrine, but dwells much on "gratuitous" justification, and justification by faith. This is truth, but not the whole truth. Faith is the means on our part, and grace is the fountain on GOD's part; but the very essence of the truth lies in the *meritorious basis* of CHRIST's obedience, on which the sentence rests. Now, Sir, I complain of obscurity on a point where the light should shine brightest in the notes of a Protestant divine.

1st. I do not find the imputation of a Saviour's righteousness brought forward in his notes to throw any light on the text. At least *I* have not found it after a very careful search. The atonement of CHRIST is owned, I grant; but the obedience, the vicarious obedience of CHRIST, as a surety to the law, is not advocated, as far as I can ascertain.

2d. The translation of Mr. Stuart hides this doctrine by substituting "justification" for "righteousness," the act or sentence of acquittal for the *ground* of it.

I have the following objections to his version.

1st. The proper meaning of the word δικαιοσυνη is not justification, but righteousness itself.

2d. There is another and proper word for justification, δικαιωσις, used by the apostle.

3d. There are many texts where δικαιοσυνη cannot be rendered at all by "justification," and some of these are rendered as in our version by Mr. Stuart.

4th. Mr. Stuart is not correct in rendering the same Greek word by "justification" in some texts, and by "righteousness" in others, as if these English words, justification and righteousness, were convertible terms.

5th. My great objection to his version of these texts, is, the veiling of the proper ground of a sinner's acceptance.

In a word, if Mr. Stuart holds the great Protestant doctrine, why does he not say so? Let the reader peruse carefully the passage in his "Excursus" on the harmony of Paul and James on this tenet, (page 506); a passage which sums up Mr. Stuart's views on the momentous subject.

Now let the reader peruse the following texts in the common version, which is unexceptionable, and compare them with Mr. Stuart's, and then judge if the learned Professor does not introduce his own views.

Rom. i. 16, 17. Rom. iii. 21–27. Rom. ix. 30 to the end. Rom. x. 1–11.

(*New Version.*) Rom. i. 16, 17. For I am not ashamed of the Gospel of CHRIST, since it is the power of GOD unto the salvation of every one that believeth; to the Jew first, and then to the Greek. For the justification which is of GOD, is revealed by it (justification) by faith, in order that we may believe, as it is written—"The just shall live by faith."	(*Old Version.*) Rom. i. 16, 17. For I am not ashamed of the Gospel of CHRIST, for it is the power of GOD unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of GOD revealed from faith to faith; as it is written, "The just shall live by faith."
(*New Version.*) Rom. iii. 21–27. But now the justification which is of GOD without law is revealed; to which testimony is given by the law and the prophets; a justification moreover, which is of GOD by faith in JESUS CHRIST (offered) to all and (bestowed) on all who believe; for there is no distinction. For all have come short of the glory which GOD bestows, being justified freely by his grace through the redemption which is in CHRIST JESUS; whom GOD hath set forth as a propitiatory (sacrifice) by faith in his blood, in order to declare his justification with respect to the remission of sins formerly committed during the forbearance of GOD; in order to declare his justification at the present time; so that he might be just, and yet the justifier of him that believeth in JESUS.	(*Old Version.*) Rom. iii. 21–27. But now the righteousness of GOD without the law is manifested, being witnessed by the law and the prophets; even the righteousness of GOD which is by faith of JESUS CHRIST unto all and upon all them that believe; for there is no difference. For all have sinned and come short of the glory of GOD; being justified freely by his grace through the redemption which is in CHRIST JESUS; whom GOD hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of GOD; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in JESUS.
(*New Version.*) Rom. ix. 30 to the end. What shall we say then? That the Gentiles who did not seek after justification have obtained justification, even that justification which is by faith; but Israel, who sought after a law of justification, have not attained to a law of justification. Why? because (they sought) not by faith, but by works of law; for they stumbled at the stone of stumbling; as it is written: "Behold! I lay in Zion a stone of stumbling and a rock of offence; but every one who believeth on him shall not be ashamed."	(*Old Version.*) Rom. ix. 30 to the end. What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, "Behold, I lay in Zion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed."
(*New Version.*) Rom. x. 1–11. Brethren, the kind desire of my heart and my prayer to GOD for them is, that they may be saved.—For I bear them witness that they have a zeal for GOD, but not according to knowledge. For being ignorant of the justification which is of GOD, and seeking to establish their own justification, they have not submitted themselves to the justification which is of GOD. For CHRIST is the end of the law to justification to every one that believeth. Now Moses thus describeth the justification which is of the law; "The man who doeth these things shall live by them." But justification by faith speaketh in this manner; "Say not in thine heart, who shall descend into the abyss?" that is, to bring up CHRIST from the dead. But what saith it? The word is near to thee, in thy mouth and in thy heart; that is, the word of faith which we preach. For if thou shalt openly confess the Lord JESUS with thy mouth, and believe in thy heart that GOD raised him from the dead, thou shalt be saved; because with the heart man believeth unto justification and with the mouth confession is made unto salvation. For the Scripture saith, "No one who believeth on him shall be ashamed."	(*Old Version.*) Rom. x. 1–11. Brethren, my heart's desire and prayer to GOD for Israel is, that they might be saved. For I bear them record, that they have a zeal of GOD, but not according to knowledge. For they being ignorant of GOD's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of GOD. For CHRIST is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall descend into the deep, (that is to bring up CHRIST again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord JESUS, and shalt believe in thine heart that GOD hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation. For the Scripture saith, "Whosoever believeth on him shall not be ashamed."

But in this same epistle, and where the same subject is discussed, are passages which Mr. Stuart is compelled to translate in the same way as in the authorized version. Here lies his error. He had no right to vary his expressions, by introducing words not equivalent in meaning, where the apostle does not, and on a subject demanding the most perfect clearness. The following are specimens of places in which Mr. Stuart renders the very same word δικαιοσυνη by righteousness.

Rom. iv. 4–12. "And Abraham believed GOD, and it was counted to him for righteousness." Now to him that worketh, reward is not counted as a matter of grace, but as a debt; but to him who worketh not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness. In like manner, also, David describeth the blessedness of the man to whom GOD imputeth righteousness without works: "Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the LORD imputeth not iniquity." (Cometh) this blessedness, then, upon those who are circumcised (only) or also upon the uncircumcised? For we say that faith was counted to Abraham for righteousness. How then was it counted? While he was in a state of circumcision or of uncircumcision? Not in a state of circumcision, but of uncircumcision. And he received the sign of circumcision as a seal of the righteousness by faith which (he possessed) in a state of uncircumcision, in order that he might be the father of all the uncircumcised who believe. So that righteousness might be counted to them.

Rom. vi. 13, 19. Neither proffer your members to sin as instruments of iniquity, but proffer yourselves to GOD as alive from the dead, and your members to GOD as instruments of righteousness. Moreover being freed from sin, ye have become the servants of righteousness; (I speak in the language usual to men, because of the weakness occasioned by your flesh.) As then ye have proffered your members for servants to iniquity and iniquity in order to commit iniquity; so now proffer your members to righteousness, in order to be holy.

Rom. viii. 10. But if CHRIST be in you, the body indeed is mortified on account of sin, but the spirit liveth on account of righteousness.

Rom. xiv. 17. For the kingdom of GOD is not meat and drink, but righteousness and peace, and joy in the HOLY GHOST.

If other texts were added from other books of the New Testament, the liberty taken by Mr. Stuart in rendering this word, "δικιαοσυνε, by justification in any place, would appear still more faulty. Let us take Phil. iii. 6: Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 2 Peter i. 1: "Simon Peter, a servant and an apostle of JESUS CHRIST, to them that have obtained like precious faith with us through the righteousness of GOD and our Saviour JESUS CHRIST."

Mr. Stuart, by his rendering Rom. vi. 17, "Know ye not, that to whomsoever ye proffer yourselves as servants ready to obey, ye are servants to him whom ye obey, whether of sin unto death, or of obedience unto justification?" has made Paul openly teach that believers yield obedience unto or in order to justification! And this is the fruit of departing from an acknowledged sense of a word.

It gives me sorrow to add that Mr. Stuart, in his "Excursus" on the harmony between the apostles Paul and James on justification, is very unsatisfactory, and teaches that faith and good works have the same *relation* to our justification. This position he takes when in page 506 he avows *good works* or *holiness* to be the *condition* of our acceptance. Faith and works, according to Mr. Stuart's theology, are the co-ordinate terms of our acceptance with GOD. Mr. Editor, is not this a rejection of the distinguishing tenet of Protestantism? It is of no avail to say that Mr. Stuart holds the atonement, and makes the death of CHRIST the procuring cause of our justification. There was no dispute between the Catholics and Luther about the atonement. None of Luther's opponents denied the mediatorial work of CHRIST. The dispute hinged on the way in which *that* atonement became *ours* to reconcile us to GOD, or the way in which we became *interested* in CHRIST's blood. Luther held (along with the inspired writers, as I believe) that sinners were interested in CHRIST's merits by faith, only; or that in other words, it was the *exclusive office* of faith to receive the righteousness by which the penitent was justified. From this office he carefully excluded all good works, and maintained their necessity on other grounds, and for other purposes.

Let me beseech Mr. Stuart carefully to examine his views on this momentous subject, and give me credit for the sorrow which I have expressed for *such* opinions as these being held by one whose character stands so high for literature, zeal and candor. Let the reader search and judge for himself. JAMES LISTER.

Liverpool.

[An apology is due to the reader for the typographical error in the first part, of δικαιοσυνη for δριοθεντος.]

MISCELLANY.

SOON after publishing the account of the legal decision in the case of the Lady Hewley charities, we saw in the Catholic Diary an extended and we presume accurate report of the Vice Chancellor's opinion. We marked it at the time for insertion in our journal, under the impression that it would be gratifying, especially to the critical reader. The latter and most learned part of the opinion will appear in our next.

HIS Honor said, before stating his opinion upon the trust, he would first of all say that he should be extremely sorry if any person entertained an opinion that he thought harshly of the Unitarians as a body, because it happened to him to have had intercouse with various persons from the earliest part of his life, and whom he had known for many years, who were of that persuasion, and with whom he had lived with great cordiality and friendship; but it did not appear to him that the question in this case to be determined was whether they were called Christians or not, but was whether it was consistent with what appeared on the trust-deeds of Lady Hewley, having regard to such evidence as had been produced of what her sentiments were, that the Unitarians could be allowed to participate in the benefit of her charity, she having stated that the first trust was for "poor and godly preachers for the time being of CHRIST's holy Gospel," and then repeating phrases which evidently showed that they alluded to the same sort of persons who might happen to be widows of persons, or exhibitioners, and so on, as would fall under the first denomination. The will of Sir J. Hewley had been put in, which commenced with the following words:—"This is the last will and testament of Sir J. Hewley, who being of GOD's mercy of perfect memory, and so on, first committing my spirit to GOD who gave it, hoping to find mercy to me a sinner, and to be saved only by the merits and mediation of JESUS CHRIST, my alone Saviour and Redeemer." He also referred to the manner in which the will was witnessed,—"Witness my hand and seal, 24th of June, in the year of our LORD GOD, 1682;" and therefore he considered that the will testified from the beginning to the end his belief in the divinity of the Redeemer. He next referred to the words of the will of Mrs. Sarah Hewley:—"I, Dame Sarah Hewley, widow, having first committed my immortal soul into the hands of my Redeemer, to be washed in his blood, and made meet to be partaker with the saints," &c.; she then proceeded to make her will. He thought the natural inference from this will was, that she not only believed in the divinity of the Redeemer, but she looked to salvation through his merits in that sense in which the Church of England understood that he was the Redeemer, "that he had paid the price," and that for the price which he had paid GOD would be pleased to forgive the sins of all that turned unto him. He would next refer to the will of Dr. Coulton: he also had used similar phrases,—"I commit my immortal soul into the hands of ALMIGHTY GOD, my Creator, and which I beseech him mercifully to look upon, not as it is in itself polluted with sin, but as it is redeemed and purged with the precious blood of his only beloved Son and my most sweet Saviour JESUS CHRIST, in confidence of whose merits and mediation alone it is that I cast myself upon the mercy of GOD, for the pardon of my sins and the hope of eternal life." He then said it was to be remarked that this was one of Lady Hewley's trustees, and was the person that preached at St. Saviour's Chapel, where she attended until her death. Then, looking at the words of the deed, he thought he was necessarily driven (inasmuch as the rules were directed by the deed to be observed) to a consideration of Bowles' Catechism, and he thought that, for the purpose of this question, he was bound, not merely to consider the questions and answers, but also the texts in the margin, which were manifestly referred to in support of the answers. One question was—"What was the sin of our first parents?—Eating the forbidden fruit. What was the fruit of that eating?—It filled the world with sin and sorrow. In what condition is the posterity of our first parents born? In a sinful and miserable condition." He thought that that last answer comprehended all the posterity of Adam. "Wast thou born in that condition?—Yes, I was conceived in sin, and am by nature a child of wrath, as well as others. What is JESUS CHRIST?—The Son of GOD manifest in the flesh." Now that answer referred to that very singular verse at the end of the third chapter of St. Paul's Epistle to Timothy, which, according to the translation of the

Scripture used at that time, could not leave a doubt in the mind of any person as to the divinity of the Redeemer, because, according to the received translation, it was put in this way: —"And without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Now, no man could doubt that this text was intended to convey the only conclusion that could be formed, which was, that not merely the office and mission of our Saviour was divine, as stated in these answers, but that his person was divine. It then went on in another part—"In what order doth God work faith by the word?—First, he shows men their sins, and then their Saviour. Why does he observe this order?—That Christ may be the more precious to the soul. How doth faith work love?—It lays hold upon the infinite love of Christ, and works a mutual love in us." Now that expression, "the infinite love of Christ," he thought of necessity conveyed the notion that he was divine, for none but a divine being could have infinite love. Persons might appeal to their own common reading and observations of what passed every day, and he would appeal to the testimony given upon the committee of the Lords and Commons upon the state of Ireland for proof of this proposition, that the Presbyterians did hold that the only effectual view of religion, for the purpose of softening the hearts of man and turning them to God, was the view of the Father's love, by permitting the Son to appear upon the earth, to suffer as a man, and that was the very view which was taken by a Presbyterian who partook of the benefits of the Regium Donum at Belfast, when he was examined by the Lords and Commons' committee. Now the first donation was to "poor and godly preachers of Christ's holy Gospel." He could not but suppose, though she was not a Conformist, that she did mean those persons, not being members of the Church of England, who did entertain, among others, the foremost belief in the divinity of our Redeemer's person, in the necessity of the sacrifice he made, because of the universality of sin, commonly called original sin; and that she would, as Sir Edward Sugden had stated with great propriety, have shaken with horror at the notion of her charity being given to the sustenance of persons who not only disbelieved these two doctrines, but who actually preached against them. It had also been argued (and he must say he did not remember a case which had been argued with more ingenuity and ability by all the members of the bar concerned in it) that the real object of this lady was to support poor ministers, widows of poor ministers, and the other persons included in her trust-deed, who would themselves be the supporters of what was called the great doctrine of the Presbyterians,—that sort of unconnected method of disseminating that faith which would not submit to be bound by any test or creed except that of the words of Scripture. Now, he must say that that book which was called a new improved version of the New Testament afforded a stronger inference that persons who could permit the publication of it would not come under the description of poor and godly preachers of Christ's holy Gospel, even according to the view which had been taken of those words by the defendants' counsel. He thought it was immaterial whether the creed was expressed in a form of words, or whether a thing to be called a translation was propounded to mankind which refused to give the literal sense of words, and substituted other words, which themselves were only the evidence placed in the translation for the purpose of conveying a doctrine he could easily understand. Where the literal meaning of a word was doubtful, translators might place another in the margin in order that a choice might be made; and he could imagine many cases in which the idiom of the English language would permit the literal rendering of word for word from the Greek or the Hebrew, but he thought where the parties had obviously and systematically gone out of their way to give a literal translation, but for the purpose of misleading the ignorant reader, those persons must be considered as in effect imposing a creed upon the reader, and not giving him the benefit of judging for himself by means of the pure word of Scripture. He made that observation in consequence of the translation which was given in that book of the First Epistle of Paul to the Hebrews; for it appeared to him most clearly, that the persons who composed the translation did not intend, when they made what they called a translation, to render that first chapter literally.

(To be continued.)

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Having in my former number attempted to prove, and as I trust, fully proved, *the primitive chaotic state of our globe;* I now proceed to examine the second question proposed by "Indagator," "Does the word '*day*,' as used in the first chapter of Genesis, in connexion with the EXPLANATORY PHRASE, '*the evening and the morning*,' denote the natural day of twenty-four hours, or does it not?"

Before answering this question I feel bound to make two remarks; first, the word "explanatory" *assumes* the whole gist of the inquiry, and the question therefore contains in itself its own answer; and second, that the inquiry above made, does not fairly meet the point at issue; for the inquiry of the geologist reaches to the original signification of the whole passage, "*the evening and the morning were the first day;*" whereas the inquiry of "Indagator" has relation only to the signification of the word "day," as used in our English version. The question should therefore read, "Does the word *yom*, rendered '*day*,' in connexion with the phrase translated 'the evening and the morning,' denote a natural day of twenty-four hours?"

In answer to a similar question I undertook, in my first article, to prove, and claim to have proved, from the use of the word in Scripture, and the meaning assigned it in the Lexicons, that *yom* in the Hebrew has the following significations, viz.

I. To signify *light*, as opposed to *darkness;*

II. To signify *day*, as opposed to *night;*

III. To signify a natural day;

IV. To include the whole six epochs, or days of creation;

V. To signify TIME, *indefinite in extent;* and herein,

1. To signify a man's life, or the age in which he lived;

2. To signify the occurrence of a transaction, whether past, present, or to come. And also that it is used in the Mosaic account of the creation in no less than three different senses, viz.

(1.) To denote the *light*, as opposed to *darkness;*

(2.) To signify one of the epochs, or days of creation; and

(3.) To include the whole *six* of those days, or epochs.

This I take to be admitted; for it is not denied by any writer, not even Mr. Fairholme himself: but the inference I would draw from those facts, viz. that each *yom* might be a period of indefinite extent, is denied, on the ground that the phrase "*the evening and the morning*" is explanatory, and limits the time to one natural day.

Among those who deny this inference, I am ready to admit are many able Biblical critics, skilled in exegesis, but who, I doubt not, would see the subject in a different light, were they more familiar with the facts from whence the geologist draws his conclusions. The claim of those men is perhaps more clearly stated by yourself than any other writer, in the following terms. "Before the inference of the geologists can be admitted, they are bound to adduce passages, in which a day with its *evening and morning* is to be understood in the sense of a generation, or era of indefinite length; that they ought to show that it would be so understood by a plain, unprejudiced reader, who had no preconceived opinions or theory to support." (*See on this head Prof. Stuart's Hebrew Christomathy*, pp. 91–93. 8vo. Andover, 1832. *Prof. Stuart's Letter. Comstock's Geology*, pp. 298, 299. 8vo. Hartford, 1834. *Fairholme's Geology of Scripture*, pp. 42–45, and *Penn's Min. and Mos. Geology*, vol. i. p. 285, et seq., all of whom are opposed to the extension of the word day, where it may be seen that the above contains all that is essential in the objection.)

The justness or propriety of this claim I cannot admit; for,

1. This mode of expression is *sui generis, peculiar* to this account, and it is therefore, not only impossible to produce other like passages, but illogical to reason from this to other modes, or from others to this; nor can it be more incumbent on me to adduce passages in which this mode of expression is used in the sense that I contend for, than it is incumbent on those who differ from me in opinion, to prove the use of it in other places, in the sense they claim for it.

2. It is admitted that in Gen. ii. 4, the word *yom* is used to include the whole six epochs, or days of creation; this burden of proof therefore does not lie upon me to show that in the other places it is thus used, but on those who deny it to prove that it is not so used; for the admission of the extended use of the word in one instance in the narrative draws after it the same meaning in other places in the same account, unless the contrary be shown; nor can it be incumbent on me to show that the phrase "the evening and the morning" is not explanatory, but for those who claim it to make proof of their assertion.

3. *It is physically impossible* that the expression "the evening and the morning" should limit a *day* in any sense of the word, those points, if understood literally, being the bounds of a *night*, but not of a *day;* nor can they define the extent of any period, any more than the points of Zenith and Nadir can determine the size of our meridian.

4. *It is physically impossible* that there should be an *evening and morning*, or a *natural day*, before the fifth epoch, or day of creation, if the account is to be understood literally, and in the common acceptation of those terms, since the sun was not made or set to rule the day, nor the moon to rule the night, until the fourth day of creation, and there could be no natural day before the natural means of measuring the day were in existence. It is no answer to this to say, as many have done, that the day consisted in one revolution of the globe on its axis, for there is no intimation of any such revolution in the narrative, nor yet in all the Bible; but on the contrary, the doctrine there taught is, that "the earth is established, *that it cannot be moved*," (Ps. xciii. 1,) or in the translation of the Psalter, "He hath made *the round world so sure, that it cannot be moved.*" To say, therefore, that the days in this chapter before the fifth were made up of one revolution of the earth, or a natural day, is not only unauthorized by the history, but wholly opposed to the common interpretation of the doctrine of Scripture, in regard to the system of the universe. Origen therefore says that "*no man of* A SOUND MIND *can imagine that there was an evening and morning the first three days without a sun.*" (*Com, in loco, cited by Dr. Good, Book of Nature*, p. 79.)

5. Again, that the rule laid down for the guide of geologists in this case is not a sound one, will appear evident if we make application of it to other and well-known truths.

To an unlearned man nothing appears more obvious than that the earth is the centre of the system, or universe, and that all the heavenly host are wheeled around it every twenty-four hours, and this was the opinion of all antiquity, not excepting THE FATHERS OF THE CHURCH. To the disciple of Copernicus and Newton, such a man might say, "Sir, your dogma of the revolution of the earth round the sun, and on its axis, is assuredly false; because it contradicts the common received opinion of mankind, and is opposed to the plainest language of Scripture; for it is there said that the 'earth is made so sure that it cannot be moved;' and Joshua commanded 'the sun and moon to stand still;' and further he would say, before you can call upon me to admit the truth of your hypothesis, it is incumbent on you to prove that a plain, unprejudiced reader, who had no preconceived opinions or theory to support, would understand the Psalmist when he said that 'the world was so sure that it cannot be moved' to mean that it turned on its own axis once in twenty-four hours, and revolved round the sun once each year, and when Joshua commanded the sun to stand still would suppose him to mean the earth?" Such declamation, for logic it cannot be called, would, as it ought, be now denied the name of reasoning, but the time has been when Galileo felt the force of it, (*Penn's Min. and Mos. Geol.* vol. i. p. 37,) and in latter times Volney came near sharing the same fate; (*Travels in Syria and Egypt*, vol. ii. p. 523, 8vo;) yet, it seems to me, that the objections to the reasoning of geologists is, in point of principle, precisely parallel.

It has been said that the mode of interpretation adopted by the geologist is opposed to all rules of exegesis, and all the canons of criticism, (*see Stuart, Penn, &c., ubi supra*,) but I ask, and with perfect confidence in the result, whether the geological mode of interpretation on this subject, is not *exactly similar* to the mode now *universally* adopted by enlightened Biblical critics, in relation to the Copernican system; and whether the rules they have prescribed for geologists would not on that subject condemn themselves?

Again, where is the Biblical critic who will contend for a literal interpretation of the following apparently express assertions? "God *thundereth* with the *voice* of his excellency—He *thundereth* marvellously with his *voice*—canst thou *thunder* with a voice like him?" (Job xxxvii. 4, 5; xl. 9.) "By the *breath* of God *frost* is given." (Job xxxvii. 10.) "Where wast thou when I laid the *foundations* of the *earth?* Whereupon are the *foundations* thereof fastened? Who shut up the *sea* with *doors?* Hast thou entered into the *treasures* of the *snow*, or hast thou seen the *treasures* of *hail?*" (Job xxxviii. 4, 6, 8, 22.) "The Lord bringeth the *wind* out of his *treasuries.*" (Ps. cxxxv. 7.)

These are no less express recognitions of the philosophical opinions of the day when those books were written, than that which relates to the motion of the earth; yet it is presumed that no man at this day would quote those texts, to disprove the conclusions of philosophers in regard to the same phenomena.

(To be continued.)

For the Churchman.

THE SUNDAY SCHOOL CAUSE,

As connected with our Church, is *greatly* in want of funds. If Episcopalians *wish* it to *continue* its operations they must assist it. It has received within a year!! aid from but two *individuals*, one a female friend, who gave *one dollar and seventy-five cents*, deeply regretting she could not give more; the other a *clergyman* of our Church whose salary is quite small: his donation was *twenty dollars.*

The *congregations* that have within a year!! contributed any thing to its relief are *seven* only! in this city! and three out of the city. It is earnestly, but affectionately asked, ought this *most important* (confessedly it is) of all our institutions to be no better patronized? Will the rest of *our city* churches do *nothing?* Those that have generously responded to our call are Grace, St. Luke's, St. Mark's, St. Stephen's, St. George's and St. Thomas'. St. Peter's and St. Clement's have promised us aid, which promise they will, we are satisfied, keep and perform. But will other congregations, we again ask, do *nothing?* Will the able laymen of our Church spare us nothing? Do they think we need nothing? They may be *assured*, if they *think* so, and *act* accordingly, we shall be compelled to convince them by an argument, which will most deeply mortify *them*, our *clergy*, our *congregations*, our whole *Church*. C.

For the Churchman.

WELCOME TO STRANGERS.

Love is the most prominent feature in our religion; and it is one which may be constantly contemplated without the fear of weariness. Nothing is so often inculcated, so strongly enjoined, or so variously commended. Nothing has been enforced with more urgent commands, nothing has been attended with more stirring motives; in short, "love is the fulfilling of the law." Such being the case, what should our feelings be when we see a professed Christian wanting in this most Christian grace? How greatly should our pain be increased when we observe this deficiency manifested in the very courts of Him who gave the precept? We at once recall the time when Christians had all things in common, when they who had possessions, sold them, and laid the prices at the apostles' feet. We recollect the words of that apostle who told us not to be forgetful to entertain strangers. We remember the rebuke upon those who received to a good seat in their assembly the man in fine clothes, with a gold ring, but placed a footstool for him who came in in vile raiment. And we are sad to think that in these days of refinement there are more deserving such rebukes.

Any one who has observed the conduct of pew-holders in our city churches, has probably had an opportunity to make similar reflections. They must have seen strangers, on some occasions, enter the church doors with inquiring eyes, pass through the long aisle with imploring looks, meeting in every face a cold, a vacant gaze, and at last sheltering themselves in some unoccupied pew from the unchristian eyes which in numbers are fixed upon them. If they watch a little longer, they will see perhaps the owner of the pew come in. He will march up with an important air to his door, and as he enters he will give the unfortunate stranger a look sufficiently severe to drive him from his seat. If he takes the hint and rises, perhaps he is coldly requested to remain, or perhaps he is suffered to depart, and pass through another similar scene of disgraceful suffering—disgraceful to the church which is the scene of action.

For the Churchman.

"Grieve not the Holy Spirit of God."—*Eph.* iv. 30.

Mr. Editor,—We are frequently told of *practical* Infidels, and *practical* Atheists. On the same principle, are there not many of our clergy who *practically* deny one of the main tenets of the Episcopal Church? We profess to receive in the most unqualified manner, the doctrine of a Trinity in Unity, and to ascribe *equal* glory, honor, and power, to each person of the Godhead. Our Articles, our Creeds, our Doxologies, our Catechism, and our Litany, combine to justify this assertion. Moreover, it is customary on Whit-Sunday to deliver a sermon, proving from many texts of Scripture the personality, as well as divinity of the Holy Spirit, and refuting the notion of those who consider His acts as mere emanations from the Father, or the Son. And yet in by far the greater number of discourses from the pulpit, how little reference is made to the peculiar agency of the Holy Spirit, in the great work of salvation. How seldom are the *respective* offices of the Redeemer, and the Sanctifier of souls, *distinctly* presented to the minds of those who are ignorant of divine truth. And even when the work of the Holy Spirit *is adverted to*, is it not, too often, in terms which seem to imply no more than the assisting grace of God?

We know that, strictly speaking, God fills all space, but in accommodation to our limited faculties, he is described as dwelling in heaven. So the Redeemer is represented as having left the realms of bliss, as having tabernacled for a time upon earth, where he suffered and died for man, and as having re-ascended to his glorious throne. He himself declared it was needful for him *to depart hence*, but that he would send the Comforter, *who should abide with his people.* Are we not to understand from this, that the work of our Redeemer on earth was completed when he returned to heaven, *where* he ever lives *to make intercession* for us? And that the offices of conversion, of teaching, of guidance, of protection from spiritual foes, and of imparting spiritual sustenance, in short the renovation and sanctification of the heart, should be *directly* (might I not say *exclusively?*) referred to the Holy Spirit.

When we speak of either of the persons composing the adorable Trinity, generally as God, we cannot err, but very mistaken views may result from ascribing to one the peculiar offices of the other.

May these few hints induce yourself, or some other learned theologian, to present the subject more forcibly than can be done by A Plain Layman.

January 17, 1834.

For the Churchman.

Mr. Editor,—In your remarks preceding the article on the liturgy of the Dutch Reformed Church, you observe that you like the name "Reformed Catholic Church," as applied to the Protestant Episcopal Church. I agree, for the reasons you assigned, that it is preferable to the present name, but permit me to ask, why should the non-called Protestant Episcopal Church be designated by any name? Dr. Chapman says, "The apostles, when they went about evangelizing the world, did not set up as our modern reformers the Church of John, the Church of Peter, the Church of James, and from these names bestow distinct appellations upon their disciples;" and again he says, "Nor shall I omit the testimony of the Christian fathers, of those men, who either lived in company with the apostles, or who succeeded them in the ministry during the first century of the Christian era. Many of their writings yet remain, and from them will appear, *that no other Church but our own was ever heard of by those who first believed in* Christ." These I believe are the sentiments which are recognised by our Church. Then why give a name to the Church established by Christ, I ask again? Some will answer me by asking, How could we distinguish *Her* from the various sects that have arisen since the apostles' times? Anecdotes, Mr. Editor, are very convenient things, and will frequently answer a person's purpose, when nothing else can. Permit me therefore to use one on this occasion. A few weeks since, while making an excursion with a friend, on foot, we arrived at a village in the vicinity of Philadelphia, which contained several houses of worship. Our curiosity prompted us to inquire concerning them, when meeting a respectable looking grey-haired colored man, we put the question, (pointing to one of the buildings,) "What church is that?" Answer. "It is a Baptist meeting house." "And what one that?" Answer. "A Methodist meeting house." "And that?" "That's a Presbyterian meeting house." "And what is that other church?" "That's the Church, Sir." S.

For the Churchman.

Mr. Editor,—It is found that an impression has become quite prevalent, that the present recess in the Seminary has been caused by the prevalence of an epidemic disease among the students. The impression being erroneous, and of a character calculated to do injury to the Institution, it is felt to be a duty, by one who knows, to explain the circumstances of the recess, and so to correct the error. The Seminary term, as may be generally known, commences early in October and continues to the last of June, a period of nine months, without intermission. The students at present connected with the Institution, feeling their term of study to be really too long, and being by their very arduous duties nearly *wearied out*, almost unanimously petitioned the Faculty to grant them a short recess—*ten* days were specified in the petition. The Faculty, by the consent of the Standing Committee, granted the request. After which, and before the time appointed for the vacation to take place, it happened that some three or four students were taken ill, though but one seriously. This was our lately deceased brother, Geo. F. Cooke, who at the time of the getting up the petition was in health, and himself signed it. The *term* then was not broken up either in consequence of his sickness and death, or of any sickness among the members of the Institution, but because of a request made by the students to the Faculty for a suspension of duties for *ten* days for the purpose of recreation. At the time specified for the recess about two-thirds of the students left the city to recreate in the country; the remainder are now at the Institution, and are without exception in the enjoyment of perfect health. A Student.

Seminary, April 9, 1834.

OBITUARY.

For the Churchman.

THE REV. JAMES MONTGOMERY, D. D.

"The righteous hath hope in his death."

The Rev. James Montgomery, D. D., Rector of St. Stephen's Church, Philadelphia, whose lamented death, on the morning of the 17th of March, has been recorded in this paper, was born in Philadelphia, on the 25th day of November, 1787. He received his preparatory education at Dr. Hall's private seminary, in Maryland, and at the Grammar School in Princeton, New-Jersey. He graduated at Princeton College, in 1805. After which he read law in the office of Judge Hopkinson, in Philadelphia, and was in due time admitted to the bar. After some years practice of the law, he became a candidate for holy Orders, in the Protestant Episcopal Church, and was ordained Deacon by Bishop White, in Philadelphia, August 25, 1816. Having been elected Rector of St. Michael's Church, Trenton, New-Jersey, he was there ordained Priest by Bishop Croes, October 7, 1817; and instituted on the following day. In April 1818, he removed to New-York, having been elected Rector of Grace Church in that city. In 1820, he resigned his rectorship, and returned to his native State; residing near Philadelphia, and officiating in some of the vacant churches in that vicinity, until the formation of the new parish of St. Stephen's, to the rectorship of which he was elected. The church was consecrated, Feb. 27, 1823; the consecration sermon being preached by his early and steadfast friend, Bishop Hobart.

Dr. Montgomery, at the time of his decease, was a member of the Standing Committee of the Diocese of Pennsylvania, which he had several times represented in the General Convention. He was also a member of the Executive Committee of the Board of Directors of the Domestic and Foreign Missionary Society, and a Trustee of the General Theological Seminary of the Protestant Episcopal Church. Keeping himself back from none of the institutions or interests of the Church which his industry or influence could serve, and constant and conscientious in the discharge of his duty to all, there is not a clergyman of his order whose removal from her councils and concerns could have been more widely felt or more deeply lamented. And if it be said, as surely it must, that to lose such a servant from her altars is a loss indeed, it should also be remembered, and most thankfully acknowledged, that to have such to lose is indeed a favor from the Lord. The record of his devoted and most useful life, and of his blessed and triumphant death, as it is his legacy to the Church which he loved as his "chief joy," so it should be cherished by us as the most precious memorial of our brother who has gone before us to his rest, and an inspiring argument to lay hold, with the vigorous grasp of a true and living faith, upon that cross of the Lord Jesus Christ, which in his life and doctrine he so faithfully proclaimed, and which made him, through the langor of sickness, and in the agony of death, "more than conqueror."

The subject of our present notice was amiable and exemplary from his earliest years. Having lost his father when but seven years old, the sense of his duty to a tender and devoted mother was continually felt by him, he has been often heard to say, as a monitor against temptation, and a motive to duty; and in dangerous moments was, and was felt to be, under God, his defence and deliverance. Thus does the Father of mankind, in his dispensations toward his children, beautifully blend together the economy of his providence and the economy of grace, and make holier the holy ties of nature, by the blessed unction of the sanctifying Spirit. And thus, not seldom, does he fulfil his gracious promises to the widow and to the fatherless, by rendering the afflictive dispensation which has made them such, the instrument of religious influence and the occasion of spiritual blessing. "Just and true are thy ways, thou King of saints!" In wrath, thou still rememberest mercy.

With young Montgomery in his earlier years, the writer had no acquaintance, nor is there probably any thing in regard to them that requires to be here recorded. His was not one of those precocious minds that startle for a season to disappoint the expectation which has been awakened. It was rather sure and steady, than rapid, in its acquirements and achievements. His scholarship was ripe and good. His acquaintance with books was large, and of a character the most profitable. He had an unusual share of that practical wisdom which comes from observation, and intercourse with men, not without deep reflection. He united, in a rare degree, the qualities of action and of meditation. There was no man more deeply contemplative. In all matters of business there were few men more truly effective. His mind was still maturing, and his usefulness still increasing, and his reputation still advancing, when it pleased the Lord to take him from among us. The testimony which all bear of his childhood and youth, that he was "a good boy," and an exemplary young man, was never contradicted by the course of his after-life. He grew up in the love and confidence and reverence of the companions of his early days. And a most useful and successful ministry, increasing to the last in usefulness, and in that best success, the winning of immortal souls, exercised for many years in the place of his birth, and among those who had always known him, is most conclusive evidence of the purity, the consistency, and the stability of his character. And such were indeed its traits. In the discharge of all the duties and relations of life he was uniformly excellent. The sacred circle of domestic sorrow may not be invaded; nor have the hearts that knew it best the power to tell what tenderness and truth and love, and whatever else adorned and could endear the son, the brother, the husband, and the father, have been withdrawn from earth. As a citizen, a neighbor, and, above all, as a friend, he never was surpassed. He was always kind, affable, and cheerful. He was accessible to all. With those whom he loved, he indulged in a habitual playfulness, which well bespoke the pleasing quiet of a heart at peace with all the world. His counsel, his assistance, and his purse, were always at the service of all who needed them. And in those rarer and more difficult offices of friendship, in which prudence, gentleness, constancy, and Christian love are called in aid of mental or of moral infirmity, or suffering, to counsel, to console, to sustain, or to animate, there was a delicacy, a candor, a discrimination, a generosity, and an engagedness of spirit in him, which gave him acceptance and influence to a wonderful extent; and almost identifying him with their particular grief, made him welcome, beyond most other men, to such as are "in heaviness through manifold temptations." There was probably none of his acquaintance who, being "in trouble, sorrow, need, sickness, or any other adversity," would not have resorted to Dr. Montgomery; and none who did that, if they found not succor and relief, did not at least find comfort and encouragement, in the assurance of the tenderest sympathy.

But it is in his higher and more sacred character, as a Christian, a Churchman, and a Christian minister, that Dr. Montgomery claims our chief regards; and while in these respects we most lament his loss, they afford assurance that in our loss he has found infinite gain, and enable us to "rejoice in tribulations also." It was during his engagement in the practice of the law, that he attained, through grace, to those convictions of his duty which led him from being a pious member and communicant of the Church, to offer himself as a candidate for her ministry. Of the depth and sincerity of these convictions, no one can entertain a doubt. An ardent love of souls was the strong impulse of his life. Feeling in his own heart the power and comfort of religion, it was his desire and effort to bring others to the same experience. He was well convinced of the fall and guilt and ruin of our nature. He knew and felt that there was no other way of rescue and recovery, than the cleansing and atoning blood of Jesus. Justification by faith, and sanctification through the Spirit, were to his mind and heart the great features of the Gospel. Of the plan of salvation by Jesus Christ, he considered the Church as, by the Lord's appointment, an integral part. He was anxious therefore to increase its influence, and bold and constant in the assertion and maintenance of its distinctive principles. Regarding it as God's ordinance, and its preservation in purity as of primary importance to the best interests of man, he would allow no compromise as to its ministry, its discipline, or its worship. What he longed for, was the restoration of the primitive Church. He would often declare, that to enjoy that privilege, he would go to the ends of the earth. His favorite scheme, in which he desired to engage all who love the Lord Jesus, was the exhibition, in their original union, of what he loved to call "the sacred triad of principles," GOSPEL DOCTRINE, GOSPEL ORDER, and GOSPEL HOLINESS,—the *truth* of the Gospel, in the *Church* of the Gospel, producing the *fruits* of the Gospel. It was the aspiration of a pure and elevated spirit, and in a brighter sphere its beautiful vision will be more than realized.

Kind and amiable as our brother was, there was, on some occasions, a zeal and impetuosity of spirit, which betrayed him into error. It was the ardor of honest conviction. But it was apt to carry him too far; and it sometimes took the appearance of violence and denunciation. Yet it never made him an enemy. All knew that however the tongue might seem to offend, the hand was true, and the heart was warm. Though unquestionably an infirmity, therefore, it was felt to belong to a noble nature. That he was high-minded and generous, all allowed. And they who were compelled to differ from him the most widely, still honored him and loved him. At a time when the Diocese of Pennsylvania was rent in sunder by contending interests, though his trumpet never gave an uncertain sound, nor lingered in the rear of what he deemed his duty, he maintained the respect and confidence of all. Without bating a jot of his integrity he was able to take and keep the often questionable and always difficult position of mutual friend to brethren that were arrayed in open opposition; and was thus greatly serviceable, and greatly to be honored, in that work on which the Saviour has pronounced a blessing, the office of a peace-maker.

In his parochial relations, Dr. Montgomery was eminently useful, and eminently worthy of that "double honor," which an apostle has awarded to them who "labor in the word and doctrine." It was the remark of one who belonged to his first parish, that "he wore himself out;" and how literally true it was, they well know among whom his last ministrations were performed. He gave himself wholly to the work. He spared neither time nor toil. He preached with an earnestness, and sometimes a vehemence which the strongest constitution could scarcely bear. He felt his responsibility, as the minister of a congregation, second to none in wealth, intelligence and influence. He felt their danger, as standing thus on the high places of society, and exposed to all the snares of luxury and fashion. Against that spirit of the world, from which he feared so much for them, he set himself with all the Baptist's fearlessness and candor. And his heart's desire and prayer to God for them was, that they might be saved. What he preached, he commended to them by his practice. The generous disinterestedness which marked his relation to them was an assurance that he sought not theirs but them. And as he went in and out among them, preaching the truths, and administering the consolations of the Gospel, from house to house, they could not but feel how the spirit of his Master animated all his exertions, and how worthy of their imitation, in meekness and patience, in guilelessness and honesty, in purity and charity, the example which he set them. It had been much, if this were all his service. But while his first cares and the chief of his strength were given to the flock over which the Holy Ghost had made him overseer, he never forgot that he was a minister of the holy Catholic Church, and that her general institutions had claims upon him not less positive than his parochial charge. He entered with characteristic zeal and industry into the interests not only of the Diocese of which he was a member, but of the whole American Church. Of all her clergy there was not one more faithful or more useful in his devotion to the two great institutions which have charge, respectively, of the education of her ministry, and of her general missionary interests.

It was in the midst of these arduous labors, that he was struck down, in a moment, by the disease which ended in his death. For several weeks he had been laboring under a cold, and oppression of the chest, which gave much anxiety to his family and friends, and to which he was repeatedly urged to pay proper attention. But his duties were pressing. The season of Advent he was anxious to improve for the edification of his people. He had lately commenced a week-day lecture, in explanation of the Epistle to the Romans. And, habitually regardless of himself, he went on, increasing his labors, when an entire respite was absolutely called for; and, if taken in time, would, in all human judgment, have prolonged his valuable life. On the last Sunday of the year, he preached with even more than his wonted earnestness. There was a solemnity in his manner which was spoken of at the time as peculiar and impressive. On the following day he was much occupied in pastoral duty. And on the next, the last day of the year, he was attacked with hemorrhage of the lungs. It was evident from the first, that it was an attack which, more or less remotely, would prove fatal. And though the utmost that human skill and human love could do was done, there was never the slightest mitigation of its destructive violence. To the question put to him, during the first paroxysm, whether he knew the nature of the case,—he replied, "Yes, I know that my situation is very critical, and that it is very uncertain which way it may turn: but, turn which way it will, I am perfectly resigned to the will of God. I have human reasons for desiring to live: but He knows best, and will do right; and the lessons of resignation which I have given to others, I am now to practice myself." Soon, however, the malady assumed its proverbially delusive influence over his judgment; and although he uniformly spoke with seriousness and solemnity of its possible issue, he for the most part appeared strongly impressed with the belief that God had much work for him to do, declared his determination to preach more plainly to his people than he had ever done, saying that his first text should be, "I have not shunned to declare unto you all the counsel of God," and expressing the deepest anxiety that the present visitation should be made profitable to himself, his family, and his flock.

On Sunday evening, March 9, the present writer, who had seen him constantly through his sickness, had a long conversation with him. He then appeared much better than he had yet been, and thought himself rapidly on the recovery. He spoke much of God's merciful goodness, and of his increased desire to serve and please him. He said much of his favorite theme, the Church; and having but lately acquired strength enough to read it, he expressed his entire approbation of the principles and views set forth in the sermon on "the Office of a Bishop," recently preached at the consecration of his friend, Dr. Otey,—a testimony which is here recorded, that it may be known that as a Churchman he continued to the last unchanged. On Monday night, he suffered, as he related to the same friend, inexpressible agony of spirit, in the apprehension, that for his neglect of his great privileges, God had forsaken him: but struggling against it with his utmost resolution, succeeded at last in the attainment of peace and composure, through fervent prayer. On Wednesday night he was evidently changed much for the worse; but still replied to a suggestion as to his receiving the Holy Communion, which was designed by his friend to intimate his danger, that he hoped to be able to go to his church at Easter, and be present at that part of the service. He had been able, it should be here remarked, for many days to ride several miles, with comfort and enjoyment. On Friday evening, having made his will, he sent for the same friend to sign it, as one of the witnesses. The marks of approaching dissolution were then apparent; yet he still expressed his conviction that God had more work for him to do. "Yes," it was replied, "it may be so. With Him all things are possible. But such is not the probable expectation; and, in all human appearance, a very little time will remove you to your rest." Not a muscle moved, not a tint of his complexion changed, there was not a visible motion of his eye. "Well," he remarked, "be that as it may, I am perfectly resigned."

On Sunday morning, the 16th of March, the writer was sent for to attend him a little after six o'clock. He hastened to his bed-side, and witnessed there a scene in which angels must have delighted, and which beggars all that he has seen on earth. In relating it I must be allowed to disembarrass myself of the restraints of the third person. He was lying in his bed with a Prayer-book in his hand. He was evidently marked for the grave, yet his countenance beamed with peace and joy. "I am glad to see you," I said, "so calm and tranquil." "O, my dear friend," he replied, "my *dear* friend, I am perfectly happy." And never did I see a man who seemed to realize so fully what he expressed. His wife, his mother, his children, and a female relative were present. "My beloved wife," he said, "has gone through with the service for the visitation of the sick, and there are two prayers[*] there which suit me exactly. She is now reading me some hymns. I wish *you* to be with us, and when she has done that, you will pray with us." At his intimation, with a voice that well expressed the struggle between her natural feeling and her desire to do his pleasure, she proceeded. It was the 32d hymn of our collection. At the end of every line he made some comment.

"Welcome, sweet day of rest,"

"Yes, welcome, welcome, blessed day, sweet day of rest and peace and holy joy!"—

"That saw the Lord arise;"

"that saw my gracious Saviour physically arise from the tomb, rise for our justification, rise to be the light and glory of the world:"—

"Welcome to this reviving breast,"

"Yes, blessed Jesus, reviving through thy grace with brighter hopes of glory and of bliss;"—

"And these rejoicing eyes!"

"for, though the light of day is not let fully in," (the windows of his room were partly closed,) "they do enjoy the light of life,—the only true and lasting light, which they who have not, walk in darkness, and know not whither they go. Bring them, blessed Saviour, bring them all who know thee not, unto the splendid circle of thy glory!" In this way he continued with a fervor and a pathos which can never be expressed. The 33d hymn was then read, ("Another six days' work is done,") and amplified in the same delightful manner. He then took the book, and read it himself distinctly through. Then, with a low, clear voice, he sang it; and having finished, asked me to find him the doxology. "Now," he said, "stand up, all of you, and join with me." This done, he began to pronounce the blessing; when, as if correcting himself, he said, "Do *you* do that,"—responding aloud, "Amen, Amen!" He then requested the window shutters to be thrown open. "Now," said he, addressing me, "take notice and bear witness,—I die, I die in the faith of the Lord Jesus Christ—I put my whole trust for pardon and acceptance in the merits of his death. There will be some that will say, 'Ah! Montgomery is converted: his sickness has done this!' Tell them, No! I was converted to God long before I was permitted to minister at his altar. And though I have erred and sinned, had my delinquencies and backslidings, He has graciously restored me, and set me on the Rock. To that rock of ages, the Lord Jesus Christ, must all come who would be saved." He paused. "Now," said he, "I wish to receive the Holy Communion, and I wish you to make the arrangements." At one o'clock of the same day, it was administered to him by Bishop Onderdonk,—there being present, beside myself, a clerical brother whom he had particularly requested should be asked to come, and a young friend from North-Carolina, lately admitted as a doctor of medicine. He entered into the service with great feeling and fervor, responding with a firm voice throughout. When told to take the cup, as "the blood of our Lord Jesus Christ,"—"*That* I will," he said, "*that* I will!" After the administration, "I wish you to take notice," he said to us, "that I have now discerned the Lord's body as I never did before, and I confide as truly in my Saviour, as if I saw him in his glory." It was his last testimony. Four hours afterward his mind wavered a little. He was occupied, through the afternoon, in singing hymns,—at first, distinctly; then, the words ceased to be articulate; then, the tune faltered on his tongue. At nine in the evening, he fell into a state of quiet, from which he never was roused. From this time, he sank gradually away. His moans grew fainter. His breath was more frequent. His pulse subsided. Without pain, without even the slightest motion to call our attention, we sat by his bed-side in silence; numbering, as it were, the sands as they fell audibly from the glass. At one of the morning of Monday, his spirit was commended, in prayer, to its merciful Creator, through the merits of the blessed Redeemer. He continued gradually to fail. His pulse was still. He ceased to breathe audibly. At two o'clock, without a groan or a struggle, he expired. An infant's breath could not have passed away more gently. We kneeled once more beside him, before we left the chamber of death; and implored for ourselves the comfort of *His* grace, who alone can bind up the broken in heart, and give them medicine to heal their sickness.

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[*] The "prayer for a sick person, when there appeareth but small hope of recovery;" and "a prayer which may be said by the minister in behalf of all present at the visitation."

Such, in his life, and in his death, was our departed friend. It was his earnest wish, often expressed, that since he could not go to his pulpit, he might preach in his chamber. And seldom has a death-bed been more eloquent as "a preacher of righteousness." God grant that its lessons may not be lost! Especially may they not be lost upon that bereaved flock, in whose service he wore out his life, and whose spiritual welfare was his heart's desire upon the bed of death. For himself, he rests in hope. "The righteous hath hope in his death." To die as he died, how much better is it than to live! "Precious in the sight of the Lord is the death of his saints!"

The following is from a clerical friend, to whom the writer had given an account of Dr. Montgomery's last moments. "Your last most touching letter has made me weep with them that weep, and left my heart more tender than ever to the sacred sorrows of this week of the passion. And if never death was more full of the confidence of a certain faith, and the comfort of a reasonable, religious and holy hope than that which you describe, surely never was death regarded with more of the passionate interest of a domestic attachment. The lines which follow, the sincere impulse of my heart, arranged themselves on reading yours almost as they stand.

My brother, I have read
Of holy men in Christ, who fell asleep,
For whom no bitter tears of wo were shed—
I cannot weep:

For thou thyself art one,
O man of loves, and truth without alloy!
The Master calleth, and thy work well done,
Enter thy joy!

To such as thee belong,
The harmonies in which all heaven unite,
To share the 'inexpressive nuptial song,'
And walk in white.

But O, thy Church! thy home,
Thy widow'd home! who shall forbid to grieve—
How shall they bear the desolating gloom
Such partings leave!

Great Shepherd of the flock!
Even thou, whose life was given for the sheep,
Sustain them in the overwhelming shock,
And safely keep!"

Note.—In the letter on Dr. Montgomery in your last, read "*his* wedding-day"——"*singing* hymns by himself"——"comp*lete* the *tune*"——"Dr. Meigs"——"*suffering* or struggle."

THE CHURCHMAN.

SATURDAY, APRIL 12, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

The Proprietors of the Churchman beg leave to direct the attention of subscribers to the foregoing statement of the terms of subscription. Many, no doubt, would prefer to avail themselves of the reduction made for payment in advance, were they made aware of it in time. To do this by the transmission of bills for subscriptions in advance would perhaps be the most effectual mode, but delicacy and justice alike forbid its adoption by the proprietors. They have no other resource than the insertion of a paragraph like the present, by which those who wish to save half a dollar on their subscription may be reminded that they *now can*. At the end of the year it will, of course, be impracticable to make any distinction between subscribers, and due regard to their own interests will require the proprietors to issue, as usual, bills strictly conformable to the terms of subscription, *to all.* They would take this opportunity respectfully to request attention to the bills for the third volume which were sent out a few weeks since, having become due with the termination of that volume. For prompt and punctual payment by their supporters generally, the proprietors of the Churchman have much reason to be grateful. They trust that they shall continue to have reason annually to render, as they do now, their sincere thanks for such considerate and honorable treatment.

The present number of the Churchman has been put to press with almost no editorial supervision, distressing illness in the family of the Editor having prevented his attention to it, while a friend who had been requested to assume his place, was hindered by illness and an unforeseen casualty.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATIONS IN THIS CITY.

Third Sunday after Easter, 20, St. George's Church; A.M. Fourth Sunday after Easter, 27, Ascension Church. All Saint's Church, P. M.

Bishop Onderdonk proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Monday, April 28, Hallet's Cove; 29, Newtown; 30, Flushing; Festival of St. Philip and St. James, May 1, Little Neck; 2, Cow Neck; 3, Musquito Cove; Fifth Sunday after Easter, 4, Cold Spring, A. M., Huntington, 4, P. M.; Tuesday, 6, Setauket; Ascension Day, Thursday, 8, Islip; Saturday, 10, Hempstead; Sunday after Ascension, 11, Jamaica.

Other appointments for May and June:—

Wednesday, May 28, St. Peter's Church, Albany; 29, St. Paul's Church, Albany; Saturday, 31, Hudson.

First Sunday after Trinity, June 1, Catskill; Tuesday, 3, Redhook; 4, Hyde Park; 5, Poughkeepsie; 6, Lithgow.

Second Sunday after Trinity, 8, Wappinger's Creek, A. M., Fishkill, 4, P. M.; Tuesday, 10, Greenburgh.

Fourth Sunday after Trinity, 22, St. Mary's Church, New-York.

Bishop Brownell's Visitation.—The Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes in the Diocese of Connecticut, during the month of May; for the purpose of administering the holy rite of confirmation, and performing such other Episcopal offices as may be desired.

May 1—The Bishop will be at New-Haven, where he will meet the Trustees of Cheshire Academy at 10 o'clock A. M., and the Standing Committee of the Diocese at 4, P. M.; 2, at Southport, at 3, P. M.

May 4—At Standford; 5, at Greenwich, (consecration of the Church,) at 3, P. M.; 6, at New Canaan, (consecration of the Church,) at 3, P. M.; 7 and 8, at Norwalk; 9, at Saugatuck, (laying the corner-stone of a Church,) at 3, P. M.; 10, Wilton, 11, A. M.

May 11—At Ridgefield; 13, Danbury, 3, P. M.; 14, Brookfield, 3, P. M.; 15, New-Milford, 3, P. M.; 16, Washington, 3, P. M.; 17, New-Preston, 11, A. M.

May 18—At Kent; 20, Salisbury, 3, P. M.; 21 and 22, Sharon.

N. B.—During the Bishop's visit to Norwalk, on the 7th and 8th of May, he will be happy to meet the Clergy of the county of Fairfield, in *convocation*, with such other clergy as may find it convenient to attend. During his visit to Sharon, on the 21st and 22d of May, a similar *convocation* of the Clergy of Litchfield county will be held.

TO CORRESPONDENTS.

"Indagator" "geologically inclined," has addressed us in very polite terms, declining the title and the honors of "Indagator poetically inclined."

We are sorry to divide the able and interesting communication of "Philo;" the more so as it will be the means of deferring a week longer his concluding article, which we have had the pleasure of receiving.

A correspondent has misunderstood the intention of our "remark" on the paragraph "Truth and Order." The remark implied not that the quietest was right, but that the illustration was imperfect.

"Matter of Fact" is informed that argument would be more to the point than advice. The former we shall be happy to publish, the latter he can ill afford to spare.

The Second Sunday in Easter.—In the Collect for the day, the Son of God is presented to our meditation as "both a sacrifice for sin, and also an ensample of godly life." The two views are mutually dependent and equally necessary. By becoming a sacrifice for sin our Saviour opened to us the gates of heaven, "having obtained eternal redemption for us." By becoming an example of godly life he points out to us the way to heaven. By the former is derived to us the power or possibility of salvation: by the latter is placed before us the means of salvation. Christ dying is the ground of our trust; Christ living is the object of our imitation. The efficacy of Christ's death is the cause or reason for which God accepts of us; the imitation of his life is the condition on which he accepts us. Through the death of Christ God acknowledges the believer as worthy of salvation; through the life of Christ he shows him how he may become fit for salvation. By trusting in the death of Christ we are first authorized to hope for heaven; by imitating the life of Christ we are qualified for heaven. If Christ had not died for us, the example of a holy life had been useless: we should not have had the ability to imitate it, or if we had, the imitation could not have reconciled us to God. If Christ had not lived for us, setting us an example that we should follow, however great had been the benefits of his death, we should never have been able to avail ourselves of them. Hence the two principles are intimately interwoven. They are never to be separated. Take away either, and the faith of Christ becomes a mutilated and inefficient system. The sacrifice for sin, without the example of a godly life, would have been a mockery: it would have proclaimed God's willingness that we should enter into heaven, without giving us a guide to lead us thither. On the other hand the example of a godly life without the sacrifice for sin would have been insufficient—because we could have no assurance that our imperfect conformity to that example would be accepted by God.

Professor Stuart, the Standard Version, &c.—We insert the critique on Professor Stuart's work on the Romans, because we approve of it as a whole, without holding ourselves pledged to sustain every one of its criticisms. We like it mainly because it supports the Standard Translation against the perversions of learned ingenuity, and administers an antidote to a poison as subtle as any that can be mingled in the chalice of truth. We apply such language to any error that assails the doctrine of original sinfulness—and the more insidious the assault, the more applicable the description. We place the exposure of such errors before Episcopalians in the hopes that it will have its weight in fortifying and increasing their attachment to the Theological Seminary under the supervision of their own Church. The present critique may be thought to have more of the Calvinistic idiom than comports with the general tone of the Churchman. But as it is not for that reason we have admitted it, so we cannot recognise that as a reason for rejecting it. When the citadel of evangelical truth is in danger the differences between Calvinists and Arminians are of secondary importance. That some of the late refinements of the Congregationalist Churches are such as to endanger the vital truths of the Gospel, is an opinion which we have no hesitation to avow. And should they develope themselves in the shape of a definite heresy, it shall not be our fault if Calvinists and Arminians, Episcopalians and Presbyterians, Dutch Reformed and Lutheran, Methodists, Baptists, Moravians and other orthodox denominations do not continue, as most of them from the time of the Reformation have continued, to hold up the unity of evangelical truth in opposition to the distractions and divergencies of error. We can assure our brethren of other denominations that we are as sincerely attached to unity of truth as to uniformity of order; and in view of the unhallowed attacks which are made on the distinguishing doctrines of the cross, we would exhort orthodox Christians of every sect to suspend their mutual collisions, lest they be found to have turned their weapons against the bowels of their common Christianity:

> Ne, pueri, ne tanta animis assuescite bella;
> Nen patriæ validas in viscera vertite vires.

EDUCATION AND MISSIONARY SOCIETY

Of the Protestant Episcopal Church in the State of New-York.

New-York, April 7, 1834.

The attention of the Missionaries of this Diocese, and their congregations, is particularly solicited to the subjoined communication.

Benj. T. Onderdonk,
Bishop of the Diocese of New-York.

The following addition to the Rules and Regulations for the government of the Missionary Board of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, have been regularly adopted, and ordered to be printed, together with the resolution of the Board relating to the salaries of Missionaries, signed by the President, Secretaries, and Treasurer.

Of Missionary Stations, Missionaries, and the Missionary Committee.

1. Missionary Stations may be appointed by this Board at any meeting.

2. When two or more places are named together as a Missionary Station, and either of them shall separate itself from the connexion, except with the consent of this Board, the congregation so separating itself shall cease to participate in any benefit of the Missionary Fund.

3. In addition to the place or places named as a Missionary Station, the Missionary of that station shall supply such other contiguous place or places, and with such frequency, as may be directed by the Bishop, or in case of a vacancy in the episcopate, or the Bishop's inability to act, by the Missionary Committee hereinafter provided for.

4. Missionaries shall be appointed, on the nomination of the Bishop, by a Committee, to be denominated *The Missionary Committee;* which Committee shall consist of the Bishop of the Diocese, as Chairman *ex officio*, and two clerical and two lay members of this Board, to be elected, by ballot, at the first meeting of the Board after the annual meeting of the Society. Vacancies in the Committee, at any time occurring, may be supplied at any meeting of this Board. In case of a vacancy in the episcopate, or the Bishop's inability to act, a clerical member of the Board shall be chosen by the same, by ballot, as Chairman of the Missionary Committee, to serve during the continuance of the emergency; in whom the right of nominating missionaries shall be vested. The Missionary Committee shall report its proceedings to this Board at each stated meeting.

5. Whenever a Missionary of this Society shall be also the minister of a parish, his connexion with that parish shall not be dissolved by any act of the same, except by the consent of this Board, without the forfeiture, by that parish, of the benefit of the Missionary Fund.

6. The missionary stipend shall, in all cases, be considered as attached to the *station*, and payable to the Missionary only as belonging to that station. And the stipend shall, in all cases, be paid to the Missionary directly, and not through the vestry of any parish at that station; nor shall it be considered as forming a part of any contract between such vestry and the missionary.

7. The Annual Reports of the Missionaries shall be made to the Bishop, or in case of a vacancy in the episcopate, to the Missionary Committee, by or before the fifteenth day of September in each year. It is also expected that the Missionaries, and their congregations, faithfully exert themselves to further, by all proper means within their power, the objects of the Education and Missionary Society; and that the Missionaries report, from time to time, to this Board, what may have been accomplished in this way, and all other matters relating to their several stations, which they may deem interesting and important to be known.

The following is the resolution relative to missionary salaries.

Resolved, That the salaries of all the Missionaries be one hundred and twenty-five dollars each per annum, payable quarterly, by the Treasurer of this Society, on the first days of January, April, July, and October.

Signed by order of the Missionary Board,
Benjamin T. Onderdonk, *President.*
Henry Anthon, *Corresponding Secretary.*
Thomas C. Butler, *Recording Secretary.*
Benjamin M. Brown, *Treasurer.*

All orders on the Treasury must be directed to Benjamin M. Brown, Esq., Treasurer New-York Protestant Episcopal Education and Missionary Society, Butchers' and Drovers' Bank, New-York.

The following gentlemen were duly elected to be associated with the Bishop as the Missionary Committee:—

The Rev. Lewis P. Bayard, the Rev. Henry Anthon, D. D., Benjamin M. Brown, Floyd Smith.

The following is the present list of missionary stations and Missionaries.

Alleghany county, Angelica, (and *Dansville, Livingston county.*)—The Rev. Lewis Thibou, jun., Deacon. *Hunt's Hollow,* (and *Mount Morris, Livingston county.*)—The Rev. Thomas Meachem.

Broome county, Harpersville.—The Rev. David Huntington.

Cattaraugus county, Ellicottville and *Olean.*—The Rev. Alexander Frazer, Deacon.

Cayuga county, Moravia. ————————

Chautauque county, Fredonia.—The Rev. George S. Porter. *Mayville* and *Westfield.*—The Rev. Rufus Murray.

Chenango county, Greene and *Guilford.*—The Rev. Francis Tremayne, Deacon. *New-Berlin,* (and *Burlington Flats, Otsego county.*)—The Rev. Edward Andrews. *Sherburne* and *Norwich.*—The Rev. Liberty A. Barrows.

Clinton county, Plattsburgh.—The Rev. Joseph H. Coit.

Cortlandt county, Homer.—The Rev. Henry Gregory.

Delaware county, Hobart.—The Rev. Wm. Allanson, Deacon.

Franklin county, Malone. ———— ————.

Genesee county, Le Roy.—The Rev. Kendrick Metcalf. *Warsaw, Wethersfield* and *Sheldon.* ——— ———.

Greene county, Cairo.—The Rev. Moses Burt. *Durham.*—The Rev. James Thompson. *Windham.*—The Rev. Origen P. Holcomb.

Herkimer county, Fairfield and *Norway.*—The Rev. William M. Weber, M. D. *Little Falls.* ———— ————.

Jefferson county, Brownville and *Watertown.*—The Rev. Ezekiel G. Gear. *Sackett's Harbor.*—The Rev. Amos C. Treadway.

Lewis county, Turin.—The Rev. Amos G. Baldwin.

Livingston county, Geneseo.—The Rev. William P. Page, Deacon. *West Avon.* ———— ————.

Madison county, Perryville.—The Rev. Beardsley Northrop.

Montgomery county, Amsterdam, (and *West Charlton, Saratoga county.*) ———— ————.

Niagara county, Lockport. ———— ————. *Niagara Falls* and *Lewiston.* ———— ————.

Oneida county, Holland Patent.—The Rev. Marcus A. Perry. *Oneida Castleton.*—The Rev. Solomon Davis. *Oriskany* and *Rome.*—The Rev. George Fiske.

Onondaga county, Geddes.—The Rev. Richard Salmon. *Jamesville* and *Pompey.*—The Rev. James Selkrig. *Manlius* and *Fayetteville.*—The Rev. Algernon S. Hollister. *Onondaga Hill.*—The Rev. Seth W. Beardsley. *Skaneateles* and *Marcellus.*—The Rev. Joseph T. Clark. *Syracuse.*—The Rev. Palmer Dyer.

Ontario county, Richmond and *Centrefield.*—The Rev. Ravaud Kearny.

Orleans county, Medina.—The Rev. James O. Stokes, Deacon.

Oswego county, Constantia.—The Rev. Timothy Minor, Deacon. *Oswego.*—The Rev. John McCarty.

Otsego county, Cooperstown and *Cherry Valley.*—The Rev. Frederick T. Tiffany. *Richfield* and *Exeter.*—The Rev. Orsamus H. Smith.

Queen's county, Cold Spring Harbor. ———— ————.

Saratoga county, Balston Spa and *Saratoga Springs.*—The Rev. Deodatus Babcock. *Mechanicsville* and *Stillwater.*—The Rev. James M. Tappan. *Waterford,* (and *Cohoes, Albany county.*)—The Rev. Cyrus Stebbins.

Seneca county, Seneca Falls.—The Rev. Jesse Pound, Deacon. *Waterloo.* ———— ————.

Steuben county, Hammond's Port and *Bath.*—The Rev. William W. Bostwick.

St. Lawrence county, Heuvelton. ———— ————. *Potsdam.* ———— ————. *Waddington* and *Morristown.*—The Rev. Aaron Humphrey.

Suffolk county, Setauket and *Islip.*—The Rev. Charles Seabury.

Sullivan county, Monticello.—The Rev. Edward K. Fowler.

Tioga county, Big Flats and *Catharine Town.*—The Rev. John D. Gilbert. *Elmira.*—The Rev. Thomas Clark. *Richford.*—The Rev. Lucius Carter.

Ulster county, Ulster and *Kingston.*—The Rev. Reuben Sherwood.

Washington county, Granville.—The Rev. Reuben Hubbard. *Hampton.*—The Rev. Moore Bingham.

Wayne county, Palmyra and *Lyons.*—The Rev. Wm. Staunton, Deacon. *Sodus,* (and *Vienna, Ontario county.*)—The Rev. Erastus Spalding, Deacon.

Notwithstanding the diminution lately made in the number of missionary stations, the condition of the funds will not admit of the establishment of new ones, while almost every day brings information of some new sphere in which the Society might operate with the most important and interesting results, if it had the means.

☞ The Editor of the (Auburn) Gospel Messenger is requested to copy the above.

PROTESTANT EPISCOPAL ASSOCIATION

Of Trinity Church, Utica, for the Promotion of Christianity.

This Association held their first annual meeting in Trinity Church, Utica, on Easter Tuesday, April 1st, 1834, at 7 o'clock, P. M. Evening prayers were read by the Rev. George Fiske, of Oriskany. The Society then met for the transaction of business. The President of the Association (the Rev. Benj. Dorr) being absent, Chester Griswold, Esq., was called to the chair.

The annual report of the Treasurer was read and accepted.

The following report of the Executive Committee was presented by the Secretary:—

REPORT.

The Executive Committee of the Association for the Promotion of Christianity, in presenting their first annual report to the Society, beg leave to congratulate its members upon the success which, with the blessing of a kind Providence, has attended their humble labors.

The Association was formed on the 4th day of August, 1833, under the title of "The Protestant Episcopal Association of Trinity Church, Utica, for the Promotion of Christianity," when a constitution was adopted, and a committee appointed to obtain subscriptions. On the 23d day of Sept. following, the Association was organized by the election of a Treasurer, Secretary, and an Executive Committee, consisting of twenty members.

The objects which we have resolved to aid are "the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," and "the Missionary Department of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York;" to these objects, by a vote of the Association at their monthly meeting on the first Tuesday of March last, was added the "Protestant Episcopal Tract Society of the State of New-York."

The leading principle of this Association, as expressed in our Constitution, is, that the contributions made by its members for the spread of the Gospel shall be made through the medium of this Association, under the belief, that by uniting our efforts we shall be able to accomplish a greater amount of good than we could possibly furnish by individual exertions. Our Constitution provides that the subscriptions of the members shall be paid in weekly sums, as a small sum contributed weekly will soon amount to a large one, and can be paid with much less inconvenience in this way, than if given in gross at the end of the year. Another advantage contemplated by this method, is to introduce among the members of the Association the plan of giving systematically to charitable purposes, and to induce them, in accordance with the advice of St. Paul to the Corinthians, 'on the first day of the week to lay by them in store as God has prospered them.'

From the books in the hands of the Secretary, it appears that the number of individuals in the Congregation who have become members of the Association is about one hundred; that the greatest amount paid weekly by an individual subscriber is eighteen cents, and the smallest sum one cent, and that ninety-four of the subscribers give six cents and less to the objects of the Association; that these subscriptions amount to two hundred and ten dollars and sixty cents per year, and are subscribed for the different objects in the following proportion: To the Green Bay Mission, $56 16; to the United States Domestic Missions, $23 40; to the New-York Missions, $85 80; to Foreign Missions, $26 52; to the Tract Society, $3 12, and $15 60 to be appropriated as the Executive Committee shall direct. The amount subscribed to the Tract Society, which has but recently been added to the objects embraced in our Association, is small, but it is presumed that this Society will receive that liberal patronage which it eminently merits.

The Treasurer reports that he has received from the members of the Association, $95 50; from persons unknown, 41 cents; collection for the United States Domestic Missionary Society in consequence of the late appeal of their Executive Board, $13 10; amounting to $109 01; that he has paid for incidental expenses, $5 07, and has transmitted to New-York, $93 94: and that in all cases an acknowledgment of the receipt of monies forwarded to New-York has been taken from the proper officers of the Societies to which they were sent.

The Executive Committee suggest the following alterations in the Constitution, which are respectfully submitted for the consideration of the Association. They propose to reduce the number of the Committee to ten, so that with the President, Secretary and Treasurer, who are ex officio members of the Board, the Committee shall consist of but thirteen members. They also recommend that the power of disposing of the unappropriated funds remaining in the treasury, be vested in the Treasurer, who shall, with the advice and consent of the President, appropriate such funds to such of the objects as the Association have resolved to aid, as he may think proper. They likewise recommend that the power of filling any vacancies which may happen in the offices of the Society be given to the Executive Committee.

The Executive Committee cannot but express the hope that the individuals in our Congregation will more generally become members of the Association, believing as they do, that it is only necessary to lay before them the wants of the Church, to induce them to co-operate with hearty zeal in support of her institutions.

Respectfully submitted by order of the Board,
Henry G. Hubbard, *Secretary.*
Utica, April 1st, 1834.

The report of the Executive Committee was accepted, and the several amendments to the Constitution therein suggested were respectively made by vote of the Association.

An interesting communication from the "Parish Association of Calvary Church (Homer, N. Y.) for the Promotion of Christianity," addressed to the members of this Association, was read by the Secretary, and referred to a committee of three with instructions to prepare an answer to said communication, which shall be laid before our Association at the next monthly meeting.

The following persons are the officers of this Association, elected for the ensuing year:

The Rev. Benj. Dorr, (ex officio,) *President.*
Henry K. Sausser, Esq., *Secretary.*
James L. Smith, Esq., *Treasurer.*

Managers.—W. W. Frazier, Wm. S. Philpot, Joseph S. Porter, J. Watson Williams, Simon V. Oley, Philemon Lyon, Whiting Griswold, David Hunt, jun., Z. Lyon, and Henry G. Hubbard.

On motion of William S. Philpot, Esq., it was ordered that the proceedings of this meeting, together with the report of the Executive Committee, be published in the Gospel Messenger and in the Churchman.

Chester Griswold, *Chairman.*
Henry G. Hubbard, *Secretary.*

INTELLIGENCE.

Clerical Changes.—The Rev. Thomas H. Taylor, having brought a letter of dismission to this Diocese, from that of South-Carolina, has been duly received as a Presbyter of the former, and will take immediate charge, as the Rector thereof, of Grace Church in this city.

The Rev. Joseph Glover, Deacon, having taken a letter of dismission to the Diocese of Delaware, and been received therein, has changed accordingly his canonical residence, and is engaged in missionary duty in Delaware.

The Rev. Moses Burt has become the Missionary at Cairo, Greene county.

The Rev. John Dowdney, Deacon, of the Diocese of New-York, officiating as assistant minister of St. Michael's Church, Litchfield, Conn., has accepted an invitation to the rectorship of St. Paul's Church, Woodbury, and Christ Church, Bethlehem, Litchfield Co., Conn.

Confirmation.—At a confirmation held in Trinity Church, in this city, on the evening of Good Friday, March 28th, by the Right Rev. Bishop White, thirty-one persons were confirmed.—*Episc. Rec.*

Installation of the Faculty of Bristol College.—The installation of the President and Professors of Bristol College, under the authority of its Charter, took place at the institution on Wednesday morning last. The ceremonies of the occasion were attended by a large company of ladies and gentlemen, principally from this city, who were conveyed to the College in the steam-boat Ohio, and landed at the wharf belonging to it upon its premises.

The Board of Trustees, the President, Professors and Students of the College, and the company of visiters being assembled in the College chapel, an address was delivered by Mr. D. H. Buell, of the Sophomore class, expressive of the gratification felt by the inmates of the College on this interesting occasion, and of their ardent wishes for its success. He referred to it as now receiving its formal organization, an event which would no doubt be hailed with pleasure by the friends of learning and religion. Its claims upon the public favor as an institution for the inculcation of sound learning under the influence of religion, for the promotion of enlightened education both physical and mental, were eloquently exhibited. The sentiments and style of this address were honorable both to the speaker, and to the institution in whose behalf he appeared.

After this the order of exercises connected with the installation commenced. A selection of prayers appropriate to the occasion, and selected chiefly from the Prayer-book, was offered up by the Rev. Dr. Tyng. The Rev. Dr. Bedell, President of the Board of Trustees, then addressed the President and Professors, referring to the duties devolved upon them by the Board, and asking an expression of their willingness to pledge themselves to their performance. President Colton having signified his assent for himself and associates, they were announced in the name of the Trustees as duly inducted into their respective offices.

An inaugural address was then delivered by President Colton on *the standard of American scholarship and enterprise in the 19th century*, characterized by sound and extensive views, and clothed in language both forcible and eloquent. We are pleased to hear that the Board of Trustees have requested its publication, and that it will be published accordingly.

The Chapel in which the exercises were performed is tastefully fitted up by the hands of the students; the desk, altar, and seats are their workmanship, and exhibit pleasing evidence of their proficiency in the manual-labor system. A band composed of students performed several pieces of music during the intervals of the service.

In the afternoon those of the visiters who had gone up from this city, re-assembled on board the steam-boat, and returned much gratified, we are persuaded, with the exercises of the occasion, convinced of the importance and usefulness of the institution they had visited, and with their best wishes for its prosperity.—*Ibid.*

Astounding facts are daily coming out regarding the state of education in the large towns of England. Richard Potter, Esq., M. P., stated lately in a speech at Manchester, reported in the Manchester Times, that out of a population of 250,000, exclusive of Sunday Schools and dame schools, there were only about 3000 children receiving daily instruction. The people of England have been satisfying themselves with Sunday education. Sunday Schools have come to be considered as a substitute for daily juvenile education, by many of the manufacturers of Manchester, and other English towns.

NOTICE.

The Anniversary Celebration of the Schools in union with the New-York Protestant Episcopal Sunday School Society, will take place on Thursday next, the 17th inst., in St. John's Chapel, in the morning, at half past 10 o'clock, and in St. Thomas' Church, in the afternoon, at half past 3. Should the weather prove unfavorable, the celebration will be postponed until the first fair day.

NEW EPISCOPAL CONGREGATION.

Divine Service, according to the order of the Protestant Episcopal Church, is held in the large room, second story, of the New-York Protestant Episcopal Public School, corner of Canal and Varick streets, every Sunday *Morning*, at half-past ten, and every Sunday *Evening*, at half-past seven o'clock. A Bible Class meets at the same place on Thursday evening, at half-past seven o'clock. A Sunday School is held at the usual hours, morning and afternoon.

⁂ Lectures on the 39 Articles of the Church are delivered on *Sunday* evening.

Calendar.

APRIL.

13.—Second Sunday after Easter.
20.—Third Sunday after Easter.
25.—St. Mark.
27.—Fourth Sunday after Easter.

MAY.

1.—St. Philip and St. James.
4.—5th Sunday after Easter.
5.—Rogation-Day.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following sums since his report of the 1st inst.

From the Association of Christ Church, New-York, for the Promotion of Christianity, for Green Bay, *fourteen dollars and fifty cents*, being the balance of their annual contributions to this fund to March 1834.

From the Protestant Episcopal Association of Trinity Church, Utica, N. Y., for the Promotion of Christianity, by their Rector, the Rev. Benjamin Dorr, *nine dollars and twenty-two cents*, appropriated as follows:—For Green Bay, $4 80; for United States Domestic Missions, $2 30; for foreign purposes, $2 12.

From W. C. Pierrepont, Esq., per the Rev. Benj. Dorr, for domestic purposes, *two dollars.*

James Swords, *Agent, &c.*

April 9, 1834.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets, or at his dwelling, 87 Leonard Street.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums:

Toward the erection of the Church of the Epiphany in Stanton-street—		
From C. J. Aldis,		$15 00
From a parishioner of the Church of the Ascension, by the Committee,		15 00
From Peter A. Merins,		3 50
		$33 50
Toward the ordinary expenditures of the Society—		
From C. J. Aldis, annual subscription,	$10 00	
From the Association of Christ Church, by Mr. Holmes,	13 00	
From Wm. Stebbins, the collections in the Church of the Holy Evangelists in March,	62 39	
From a country Missionary of this Diocese, by the Rt. Rev. Bishop Onderdonk,	5 00	
		$90 39
		$123 89

Lewis Phillips, *Treasurer,*
No. 54 Wall-street.

The Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following sums:—

From C. J. Aldis, for benevolent purposes,		$5 00
From do. for Infant School,	5 00	
From Mrs. Leroy, (by Swords, Stanford & Co.,) for Infant School,	5 00	
		$10 00

Lot Jones,
April 9, 1834. 192 Allen-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 10th from the following persons, viz.:—

Rev. A. Gibbes, *with remit.*—Marshall & Brown—Postmaster, Hartford, 2—Rev. R. B. Croes—Postmaster, Kittaning, Pa.—Postmaster, Pittsburgh, Pa.—Postmaster, Ashfield—Rev. W. M. Weber, *with remit.*—Rev. Alex. Glennie, *with remit.*—Rev. R. W. Goldsborough, *with remit.*—Rev. John Thomas Wheat.

Received by the General Protestant Episcopal Sunday School Union.

Thomas Reed, Stamford, Conn.—Rev. A. Gibbes, Charleston, S. C., *with remit.*—Luke Reed, Newark, N. J.—Rev. G. W. Hathaway, Warren, R. I.—J. M. Woodward, Albany, *with remit.*—George, Latimer & Co., Philadelphia, 2—Levi Cook, Ashfield, Mass., *with remit.*—Rev. Wm. M. Weber, Fairfield, N. Y.—Charles Stimpson, jun., Boston—Diocesan S. S. Society, Charleston, 2—Rev. James Keeler, Northfield Church, Conn., *with remit.*—Rev. R. Bury, Ogdensburgh, N. Y.—Rev. P. A. Proal, Schenectady—Rev. W. D. Cairns, Hudson—Venerable Archdeacon Wix, St. Johns, N. B.—E. Platt, Troy—Rev. J. C. Cochran, Lunensburgh, N. S.—Marshall, Brown & Co., Providence—Rev. Dr. Wyatt, Baltimore—Wm. Tarn, London—Rev. J. C. Rudd, Auburn.

WANTED,

A Young Gentleman to take charge of a small English and Classical School in the country. Good recommendations, and an attachment to the Protestant Episcopal Church will be required. For further information, inquire at this office.
March 31, 1834. 3w

PEW WANTED.

A Person wishes to hire a Pew, or two seats, in the body of St. Paul's Church. Address H., at No. 37 Murray-street.
April 3, 1834. tf

PEW IN ST. JOHN'S CHAPEL.

FOR SALE,

Pew No. 88 in St. John's Chapel, right hand side in the middle aisle, one of the best situations in the Chapel, very handsomely fitted up. For terms apply to
Swords, Stanford & Co.
Mh 29.—3t. 152 Broadway.

PRIVATE SEMINARY.

The summer session of the Rev. B. G. Noble's Private Seminary, will commence on Wednesday, the 23d of April. The site of the Seminary, (Golden Hill,) has every advantage of elevation, retirement, convenience of access, and beautiful scenery.

In this Institution students will be prepared for admission into College, or for the active duties of life.

The year will be divided into two sessions of *twenty three weeks* each. There will be a vacation in the Spring and Autumn, the former of two, and the latter of four weeks.

TERMS.

Boarding, Tuition, Washing, Fuel and Lights, per session,	$80 00
Sen. M. M. Morentin, *Professor of the French and Spanish Languages*, per qr.	8 00

No student will be received for a less period than a session, and the payment to be quarterly in advance.

Each student will furnish himself with a Cot, Mattress, and Bedding.

Money for the use of the students must be deposited with the subscriber, and left at his discretion. B. G. NOBLE.
Bridgeport, April 2, 1834.

SEMINARY FOR YOUNG LADIES.

The second term of Miss Cornwall's School for young ladies, in Cheshire, Conn., will commence on Wednesday, the 16th of April.

Tuition per term of twenty-two weeks:

Common English Studies,	$6 00
Higher Branches, (including Mathematics,)	9 00
Music, (with use of instrument,)	18 00
French,	9 00
Latin,	9 00
Drawing and Painting,	10 00

Board may be obtained in the family of the Principal, and other families, for $1 50 per week, (exclusive of washing.)

References: Rev. Dr. Judd, Principal of the Episcopal Academy, and B. Beach, Esq., Cheshire; Right Rev. Bishop Brownell, and Rev. Dr. Wheaton, President of Washington College, Hartford, Conn.; Rev. W. Jarvis, Chatham, Conn.; Rev. Dr. Turner, Rev. Dr. Hawks, Rev. Dr. Anthon, and F. Smith, Esq., New-York. March 8. 6w—55.

Dying to Self.

Translated from an old Breviary.

Not by the martyr's death alone
The martyr's crown in heaven is won;
There is a triumph-robe on high
For bloodless fields of victory.

What though not taught the flame to feel,
The lion den, the torturing wheel;
Himself his only enemy,
He learns a living death to die.

What though nor executioner,
Nor scourge, nor stake, nor chains be there,
To those prepared with Christ to die,
'T is all supplied with charity.

The rebel flesh when self-control
Hath tamed, and faith the wayward soul,
Love, with her torch-light from the skies,
Shall fire the holy sacrifice.

The veins all ope, life's stream has stood
Ready to flow, love mastering fears,
But finding not its way, the blood
Hath turn'd, and shed itself in tears.

Grant, Christ, that so to Thee we turn,
That we to die through life may learn;
And thus beyond brief life with Thee
May see a glad eternity.

Eternal Father of the word,
Eternal Son, as God adored,
Eternal Spirit, equal three,
Be equal glory given to thee!

S. S. Journal.

DOCTRINAL.

From the Protestant Episcopalian for May and June, 1832.

REGENERATION:

BY H. U. O.

(*Continued from page* 636.)

II. We have said, that the *change of state* which is the transition from being out of the visible Church to being within that body, is, in the Christian Church, effected in baptism; a washing with water being performed by the ministers; and regeneration, baptismal regeneration, being superadded by the Spirit; and that all who are thus washed are thus regenerated. Some of these propositions have mingled with the previous argument; but it is proper to state them explicitly, and prove them, in this head of our essay.

The visible Church is the 'body of Christ;' and '*baptized* into Christ,' '*baptized* into Jesus Christ,' are the same as baptized into the body of Christ. It is also said, 'They that gladly received his word were *baptized*, and the same day there were added unto them [the Church] about three thousand souls.' (Eph. i. 22. Gal. iii. 27. Rom. vi. 3. Acts ii. 41, comp. 47.)

Baptism is to be performed by a Christian minister; hence it was committed to the apostles, and the apostolic line, 'Go *ye*, teach all nations, baptizing them . . . . and lo, I am with *you* alway, even unto the end of the world.' And it is performed with water; 'See, here is *water*, what doth hinder me to be baptized?' (Matt. xxviii. 19, 20. Acts ix. 36.)

There is also in Christian baptism an operation of the Holy Spirit; 'By one *Spirit* are we all baptized into one body.' And this operation of the Spirit is called regeneration; hence the name of this sacrament is not 'washing' merely, but, to distinguish it from ordinary ablutions, 'the washing of *regeneration*;' hence also, in the use of baptismal water, we are '*born* of water,' that is, this birth being different from the natural one, 'born *again* of water.' (1 Cor. xii. 13. Tit. iii. 5. John iii. 5.) That all the baptized are thus baptismally regenerate, is evident from declarations already cited, 'ye are *all* the children of God,' 'Jerusalem is the mother of us *all*,' 'we are *all* baptized by one Spirit.'

Under this head of our discussion, it is important that we defend the above interpretation of the phrases 'washing of regeneration' and 'born (again) of water.' Much ingenuity has been expended in the attempt to prove that they mean *only* a spiritual work, which is not baptism, and is scarcely if at all connected with that rite. Some maintain that the language is merely figurative, the 'washing' and the 'water' meaning the Spirit, by a direct metaphorical construction; but this is a gratuitous supposition which cannot be proved; and the simple contradiction of such an opinion is as valid as the assertion of it. To prove language to be figurative, it must be shown that its literal sense is absurd, or otherwise incongruous, which cannot be alleged in these passages, without *taking for granted* that it is absurd, or incongruous to connect a regeneration with baptism, and that is begging the question at issue. Others contend that, in each of the passages, 'washing of regeneration, *and* renewing of the Holy Ghost,' 'born (again) of water, *and* of the Spirit,' the word 'and' is exegetical, meaning 'that is' and making the one clause equivalent to the other—the washing of regeneration, equivalent to the renewing of the Holy Ghost—born again of water, equivalent to born again of the Spirit. Here again, however, we object that the construction is gratuitous. For, in the first place, it would be quite as logical to reverse this exegetical interpretation, and say that to be born of the Spirit is only to be born of water, and to be renewed by the Holy Ghost is only to submit to the washing of regeneration; the water may as well exclude the Spirit from these passages, as the Spirit the water: and when a hypothesis and its opposite thus neutralize each other, neither can be sound. This exegetical construction also, is contrary to the rule, that such interpretations are not allowable till they are shown to be necessary. It must be proved that washing and renewing, water and the Spirit, are or must be, not may possibly be, equivalent terms, and in these particular texts, before the word 'and' be construed exegetically, and made to signify 'that is:' but this has never been proved, and we do not believe that it ever will or can be. Altogether idle it is, nay worse than idle, to contend for such exegetical constructions on mere doctrinal fancy or opinion, and before the necessity of them is demonstrated. Men of learning may bewilder the unlearned by such hypotheses, and may gain proselytes; but they obstruct the sound interpretation of the word of God.

As this exegetical construction of the two passages before us is the principal, though but plausible, evasion of their bearing on the doctrine of baptismal regeneration, a few more remarks will be added. We appeal to every candid and impartial mind, whether the mass of scriptural proofs contained in our former paragraphs, showing that mere membership in the visible Church confers the appellation sons of God, children of God, equivalent to born again of God, or regenerate, but not morally so, does not infinitely outweigh all that can be said in favor of the exegetical sense of the word 'and' in those two passages. The only valid argument in its favor would be their incongruity with other passages, or with the general tone of Scripture, without that interpretation. But we have shown, from an abundance of other texts, that the Bible fully and largely recognises the regeneration of visible church membership; and thus the whole argument for the exegesis in question is overturned. Nay more; were that exegesis conceded, enough Scripture would remain to prove, independently of those two passages, that there is such a regeneration. In this position, our doctrine is, we think, unassailable.

How entirely gratuitous is the exegetical construction of these two passages, nay how absurd, will appear by comparing the views given of them by those eminent commentators, Calvin and Doddridge. Calvin denies this construction in one of the texts, but asserts it in the other, interpreting them respectively—'washing of regeneration, *and* renewing of the Holy Ghost'—'born of water, *that is*, of the Spirit.' Doddridge gives precisely the reverse—'washing of regeneration, *that is*, the renewing of the Holy Ghost'—'born of water, *and* of the Spirit.' The one makes the former text refer to baptism, and the latter not. The other makes the latter refer to that rite, and the former not.[*] What a humiliating example of the inconsistency into which learned and pious men may be betrayed by a theory!

Our appeal to Scripture in proof of the doctrine of a regeneration to a Church estate, effected in the Christian Church by baptism, has, we trust, placed that doctrine beyond the reach of fair controversy. This being done, we introduce some extracts from the *Fathers*, to show that such a doctrine is primitive—first reminding the reader that some of the fathers use the words renewed, newly formed or created, and the like, as synonymous with regenerate, and often apply them indiscriminately to baptism.[†]

Justin Martyr says of converts to Christianity—'They are led by us to a place where there is *water*, and are *regenerated* in the same manner in which we were regenerated; for they are *washed* in the name of God the Father and Lord of all, of our Saviour Jesus Christ, and of the Holy Spirit.'[‡]

Tertullian, speaking of the command to baptize all nations, proceeds—'When to this law that rule is added, except one be *regenerated* of water and the Spirit, he shall not enter into the kingdom of heaven, it has bound up faith to a necessity of *baptism*.'[§]

Ireneus. 'When he gave his disciples the commission of *regenerating* unto God, he said unto them, Go and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Spirit.' The same author says of our Lord—'He came to save all persons by himself: all, I mean, who by him are *regenerated* unto God; infants, and little ones, and children, and youths, and older persons.'[‖]

Origen. 'In the regeneration *by* the laver, every one that is born again of water and the Spirit is clean from pollution; clean, as I may venture to say, as by a glass darkly.'[¶]

Athanasius. 'He who is *baptized* puts off the old man, and is *renewed*, as being *born again* (or from above) by the grace of the Spirit.'[**]

Augustin shall furnish several quotations to our purpose, as he is, or has been, high authority with Calvinists and others who decry the doctrine of a baptismal regeneration. This father remarks—'The force of that *sacrament* is such, that he who is once *regenerated* by it,' &c.—'Let it not disturb you, that some do not bring their infants to receive *baptism* that they may by spiritual grace be *regenerated* to eternal life, but because they think by this remedy to preserve or restore their temporal health; for the children do not on that account fail to be *regenerated*'—'What Christian can endure to hear it said, that any person may come to salvation who is not *regenerated* in Christ, which he has ordered to be done in *baptism*'—'The guilt (of the law of sin) is removed in the *sacrament* by which believers are *regenerated*'—'The renovation after the image of God is not effected in a moment, like that *regeneration* in *baptism* which is done in a moment by the remission of sins'—'In baptized infants, the *sacrament* of *regeneration* goes before: and if they persevere in Christian piety, conversion of heart will follow, the mystery or symbol of which was previously received in the body.'[††]

Chrysostom. 'Because *baptism* is said to be a symbol of death and resurrection, therefore it is also called a *regeneration*. For, as one rising from the dead seems to be born again, so is he who in *baptism* is *regenerated*; as he has first died in the *water*, so being raised thence by the power of the *Spirit*, he is said to be regenerated.'[‡‡]

To proceed: As there is but one means of baptismal regeneration, water applied in the name of the Trinity, this operation of the Spirit cannot, we presume, be increased. Neither do we suppose it to be diminished or lost while the person who has received it is in the Church. It will, however, be cancelled in those whose 'part God shall take away out of the book of life, and out of the holy city,' or the Church. (Rev. xxii. 19.)

This regeneration, to membership in the visible Church, is not, at least to human penetration, a moral endowment of the Holy Ghost. Hence it is said, 'All the house of Israel [circumcised in the flesh] are uncircumcised in the heart.' Hence also, the Christian body consists of both 'tares and wheat;' and though the tares are baptized into that body by the washing of regeneration, and are in that sense, as are 'all' the baptized children of God, yet being morally unregenerate, they are in that other sense, 'children of the wicked one.' The Jews also rebuked by our Saviour, though children of God in the ecclesiastical sense, were morally speaking 'of their father the devil.' And among Christians, 'all' of whom are baptismally the children of God, there was and is the distinction, founded on the higher meaning of the phrase—the distinction of righteous and unrighteous, by which 'the children of God are manifest, and the children of the devil.' Satan is said to be 'transformed into an angel of light, and his ministers into ministers of righteousness;' and, in close analogy, his children receive by baptism the name and rank of children of God—the Spirit ratifying the baptism of the latter, as he does the ordination of the former. (Jer. ix. 26. Matt. xiii. 24, 25, 38; [the expression, 'the field is the world,' means, 'is the Church in the world;' see Macknight.] John viii. 44. 1 John iii. 10. 2 Cor. xi. 14, 15.) This mixture corresponds with what is constantly declared concerning the earthly Church. But mere church privileges are no substitute for moral and pious attainments—in heaven there will be no mixture.

Baptism, as the means of baptismal regeneration, confers on us the *title* to moral regeneration, and to its heavenly reward—the grant, both of the title and of possession under it, being only for the sake and the merits of the Saviour. Our investiture with the appellation, sons of God, makes us '*heirs* of God through Christ.' An heir, in the proper sense of the word, though its meaning is not always thus restricted, is not in present possession of his inheritance, but only has a right to expect it, and that perhaps conditionally; it is in this sense that baptism, in making us children of God, makes us heirs of heaven. Heirship, however, may devolve present advantages on the heir, some lesser estate and lesser dignity; and hence we are said to have '*obtained* an inheritance,' the blessings of the Christian dispensation, renewing grace, moral regeneration; while yet all this is only 'the *earnest* of our inheritance,' the greater inheritance to come with 'the redemption of the purchased possession.'[*] Having this title, being thus heirs, in virtue of our baptism, it rests with us, through the help of the Spirit, to make sure the eternal possession; for actual ultimate possession is not always guaranteed with the grant of a right or title. The Pope and several European kings bestowed on certain persons a title to portions of America; but it rested with these persons to subdue or remove the natives, and so make their title effectual: and baptism seals our right to an inheritance in the heavenly country, yet, to render that right availing, we must overcome the enemies and obstacles that interpose between the grant and the possession. The Israelites who left Egypt had a divine title to the land of Canaan; but, becoming afraid of their enemies, 'they could not enter in because of unbelief;' and Christians are warned, 'lest, a *promise* being left them of entering into God's rest, any of them should seem to come short of it.'[†]

On this subject, our baptismal offices recognise in that rite, the 'promise' of God to bestow remission of sins, the Holy Ghost, or moral regeneration and everlasting life. And our Article xxvii. declares that 'baptism is a sign of regeneration or new birth,' by which sign 'the promises of the forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed:' the two filial relations to God are here recognised, the one existing in virtue of baptism, the other 'promised;' and baptism, in conferring the former, seals the promise of the latter, as also of the forgiveness of sins, and of the everlasting bliss in order to which they are granted. Such is the *title* conferred in this sacrament. The doctrine of the baptismal title is fully recognised by Calvin—'It resembles a legal instrument, properly attested, by which the Lord assures us that all our sins are cancelled, effaced, and obliterated,'—'at whatever time we are baptized, we are washed and purified for the whole of life: whenever we have fallen, therefore, we must recur to the remembrance of baptism, and arm our minds with the consideration of *it*, that we may be always certified and assured of the remission of our sins,'—'the faithful, whenever in any part of their lives they are distressed with a consciousness of their sins, may justly have recourse to the remembrance of baptism, in order to confirm themselves in the confidence of their interest in that one perpetual ablution which is enjoyed in the blood of Christ.'[‡] A passage in Dr. Paley's Clergyman's Companion, gives a just view of remission or pardon, as granted under the baptismal title—'Although forgiveness of sins is consigned to us in baptism, and baptism is but once; yet, forgiveness of sins being the special grace of the Gospel, it is secured to us for our life, and ebbs and flows according as we discompose or renew the performance of our baptismal vow.'[§] Bishop Taylor declares to the same effect, 'He that is baptized has for ever a title to the promises, and a possibility of repentance, and a right to restitution, until he renounces all, and never will or can repent.'[‖]

It is a reflection full of comfort to the Christian, that he always bears about him, in virtue of his baptism, a title to, and, on fulfilling his part of the covenant, will actually obtain, all that God has promised on *his* part, all needful grace, and the eternal weight of glory.

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[*] See Calvin and Doddridge on Tit. iii. 5, and John iii. 5. See also Calvin's Institutes, translated by Allen, vol. iii p. 327, 373—and Doddridge on Regeneration, Postscript, p. xv.

[†] See Suicer on Αναπλασις, Ανακαινισις, &c.: also, the Appendix (p. 72, &c.) to Dr. Jarvis' Convention Sermon, on John iii. 9: and the Appendix to this Essay.

[‡] Just. Mart. Apol. ii. p. 93; see Bishop Mant's Appeal to the Gospel, p. 368.

[§] Tert. de Bapt. c. 13; see Wall.

[‖] Iren. adv. Hæres. l. iii. c. 19, and l. ii. c. 39; see Wall.

[¶] Comment. in Matt.: see Wall.

[**] Suicer on Ανακαινισις.

[††] Wall, (3d edit.) vol. i. p. 89, 193, 281. Calv. Instit. vol. ii. p. 76. Bp. Inglis on Inf. Bapt. p. 4.

[‡‡] Suicer on Αναγεννησις.

[*] Gal. iv. 7. Eph. i. 11, 14: see also Gal. iii. 29. Eph. iii. 6. Theodoret has the expression—'The baptism of *immortality* and regeneration.' Serm. 7: see Suicer.

[†] Ex. vi. 8. Num. xiii. and xiv. Heb. iii. 19; iv. 1. The chosen line of Abraham *always* had the title to Canaan, (Gen. xvii. 8,) but never gained possession till under Joshua.

[‡] Calv. Instit. Allen's trans. vol. iii. pp. 327–329.

[§] Paley's Works, vol. v. p. 329.

[‖] Taylor's Sermons, vol. iii. p. 323.

(*To be continued.*)

DEVOTIONAL.

Extracts from a Pastoral Letter of Bishop McIlvaine, published in the Gambier Observer.

DO I TRULY REPENT.

Except I repent, I must perish. Many have deceived themselves with false evidences of repentance. My heart is deceitful. To know myself is difficult. To delude myself is easy. Feelings are often mistaken for principles, sensibilities, for affections; conviction, for conversion; alarm, for contrition; sympathy with men, for interests in things of God—reformation and improvement in matters of serious importance, for that decided turning of the heart from all sin unto all holiness, in which consists the essence of all godly repentance. But how dreadful to make such mistakes! How shall I escape them? "Examine thyself," is the answer of the Scriptures. I will therefore endeavor, under a solemn impression of the worth of my soul, and with such impartiality and honesty as I should feel were I spending the last day of my life, to examine myself on the great question—*Do I truly repent?* But without divine assistance I cannot prosecute this work with success. He has taught me when I lack wisdom to ask of him—Gracious God, be thou my wisdom and my guide.—From all self-flattery and delusion, and all blindness of heart, good Lord deliver me.—"Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting!"

First, I will inquire into my *convictions*.

1st. Do I see that my guilt is great—demanding the very deepest repentance, because my sins have been in violation of the highest obligations; against the convictions of my conscience; against all the warnings of the providence and word of God, in the midst of God's innumerable mercies, and in return for the wonderful love of a crucified Saviour?

2d. Do I see that by such guilt, I have come necessarily and most justly, under the condemnation of the holy law of God, and unless I obtain reconciliation through the blood of Jesus, must endure its lawful punishment?

3d. Do I see that should God for ever hide his face from me and refuse to hear my prayers and turn away from my tears, he would only deal with me according to my sins, and reward me according to the manner of my dealing with him?

If such be my *convictions*, I will next inquire, *Secondly, In what way do they affect my heart?*

Does it deeply grieve and humble me to see what I have always been toward God; what an ungrateful return I have always made for His patience, his goodness, his wonderful mercy, and especially for his having so loved me as to give his only begotten Son to die for my salvation? Does my sin seem hateful to my heart, so that I can realize something of that self-abhorrence which the penitent Job expressed, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes?" Do I come before God with essentially the same spirit as that which spake in the soul of the humble publican? Luke xviii. 13.

If I have reason to hope that such is the effect on my heart of my views of my sinfulness; I will proceed to inquire,

Thirdly, What desires and determinations have arisen in my heart?

1st. Do I feel that I cannot rest without possessing a hope that my heavenly Father has accepted me to his favor and adopted me in Christ Jesus, as his reconciled child?

2d. Can I consent to choose any kind of life hereafter but one of unreserved devotion of myself and of whatever I have or can do to my God and Saviour?

3d. Do I feel willing and ready to submit myself to Jesus, as my sovereign and absolute Master, as well as my only hope; taking his will for mine; his service for my pleasure; seeking no compromise with the world, in regard to its spirit, pleasures and idols; and placing my trust only in the grace of God to keep me faithful unto death?

4th. Do I feel the need of, and the necessity of cultivating, a much deeper and more habitual sense of my sinfulness—a much more humble and contrite spirit—a much more submissive and devoted heart; and in all respects, a constant growth in grace?

5th. Do my sense of, and sorrow for sin, seem to be essentially connected with a sense of my need of a Saviour—of the preciousness of Christ, as just the Saviour I need, and also with a proportionate desire to love him a great deal more than I do, and be made an instrument in promoting his glory?

6th. Does that state of mind which I hope is genuine contrition, lead me to the positive and stern renunciation of all known and deliberate sins, and to a diligent endeavor to be faithful in all duty? Does it make me strive against the pride and all other corruptions of my heart? Does it lead me to seek after the entire government of my temper and tongue, lest I should offend God or my fellow creatures, by the sinful license of either?

7th. If I trust that these questions or any of them may be conscientiously answered in favor of my state of mind, then another of great importance ensues. Do I feel as if my being in this state of mind would have any influence in removing the condemnation of my sins, and procuring peace with God? Or do I feel that all, even my purest and most penitent emotions and principles, are exceedingly defective, impure and unworthy, and that still I am a most unprofitable servant, having no plea to offer for acceptance with God, but that I am a miserable sinner, and Jesus is an all-worthy and all-sufficient Saviour?

* * * * *

Remember that however necessary repentance to your salvation, *it cannot take away sin.*

Remember that however essential holiness to your salvation, *it cannot take away sin.*

For the taking away of sin, you have only one way to look—"*Behold the Lamb of* God"—"Other refuge have we none."

VARIETIES.

From the Journal of the Institute at Flushing.

PARISIAN SUNDAY.

Sir,—With this caption I would invite the attention of your readers to the following extract, which I have selected from a foreign magazine. I can, from personal observation, vouch for the accuracy of its statements. The picture, so far from being overdrawn, is scarcely colored high enough. The sacred character of the day is not only publicly profaned by every species of frivolity, but privately outraged by scenes of the most disgusting obscenity. A better state of things, however, prevails in the villages of France. Although they are subjected to the moral as well as political influences which emanate from the centralization of power at Paris, they are as yet comparatively uncontaminated by this spirit of Antichrist. To her peasantry then, aided by Protestant Missionary exertion, must France look for her spiritual regeneration, for the creation of a moral force, which, acting upon public opinion, shall finally make her inhabitants every where to "remember to keep holy the Sabbath day." F.

"To whatever cause it is owing, nothing can be more certain, than that infidelity again reigns lord of the ascendant in Paris. It is impossible to be a week in the metropolis without being sensible of this. It is computed that from 60,000 to 80,000 individuals, chiefly women, or persons of the poorest classes, believe in the Christian religion. The remainder, amounting to about 800,000, make no pretension to such a faith. It is impossible by any external appearances to distinguish Sunday from Saturday, excepting that every species of amusement and dissipation goes on with more spirit on that day than on any other. * * * In Paris the shops are all open, the carts all going, the workmen all employed on the early part of Sunday; and although a part of them are closed after two o'clock in the afternoon, it is not with the slightest intention of joining in any, even the smallest religious duty, that this is done. It is '*pour s'amuser*,' to forget the fatigues of the week in the excitement with which it terminates, that the change takes place. At two o'clock all who can disengage themselves from their daily toil, rush away in crowds to drink of the intoxicating cup of pleasure. Then the omnibuses roll with ceaseless din in every direction out of the crowded capital, carrying the delighted citizens to St. Germains, or to Versailles, the Ginguettes of Belleville, or the Gardens of Vincennes; then the Boulevards teem with volatile and happy crowds, delighted by the enjoyment of seeing and being seen; then the Gardens of the Tuilleries and the Luxembourg, the "Jardin des Plantes," and the "Champs Elysees," are enlivened with the young, the gay, and the handsome of both sexes, both rich and poor; then the splendid drive to the triumphal arch of Neuville is filled with the comparatively few equipages which the two revolutions have left to the impoverished hotels of the capital. While the scenes of gayety and amusement are going on, the priests in each of the principal churches are devoutly performing mass before a few hundred old women, tottering ecclesiastics, or young children, and ten or fifteen Protestant churches are assembling as many thousands to the duties of the reformed faith. Such is a Parisian Sunday; and such the respect for a divine ordinance which remains in what they ambitiously call the metropolis of European civilization. As evening draws on, the total disregard of religious observance is, if possible, still more conspicuous. Never is the opera filled with such enthusiastic crowds as on Sunday evening; never are the theatres of the Port St. Martin, the Boulevards, the Opera Comique, the Vaudeville, and the Varietes, so full as on that occasion; never are the balls beyond the barriers so crowded; never is Tivoli so enlivening, or the open air concerts in the "Champs Elysees" thronged by so many thousands. On Sunday evening in Paris there seems to be but one wish, one feeling, one desire,—and that is, to amuse themselves; and by incessantly laboring at that one object, they certainly succeed in it to an extent that could hardly be credited in colder and more austere latitudes."

The Rev. Matthew Warren being asked, in his last hours, how he was, answered, "I am just going into eternity, but I bless God, I am neither ashamed to live, nor afraid to die."

From the same.

THE BALANCE WHEEL,—A FABLE.

"You say that this balance wheel came from the original maker of the machine, but what evidence have you of it?" "Enough of the most satisfactory kind, as you have frequently heard, and as in candor you ought to admit. But surely a sufficient indication of its origin, is its exactly suiting the machine. You know how often we, and our parents before us, have attempted to contrive a regulator, but always without success Sometimes it would be too heavy; then again it would be too light; nor, indeed, were we ever sure to which particular part of the machine it ought to be attached. With all our experiments, the machine has ever been a crazy affair, that we despaired of mending. But this sets all right. It is precisely of the proper weight. The wards of the axle correspond minutely with those of the wheel. This cannot be accident. I have, therefore, no doubt, that it came from the hands of the original artist himself." Such was an argument between two members of a family, in which, for several generations, there had been a machine of curious workmanship, and obviously designed for many useful purposes, which it would admirably answer, could it only be made to work with regularity. The cause of the disorder was evidently the loss of the balance wheel, and although at different periods the more ingenious members of the family had tried their skill at supplying the deficiency, their attempts were in vain. At length a stranger appeared at the house, declaring that he had in his possession the very desideratum; a balance wheel in all respects adapted to the purpose required; which he was willing to sell at no higher price than the thanks of the purchaser. It was not, he said, any invention of his own. He had received it through a succession of hands, from the maker of the machine in question, of which he exhibited numerous and well attested certificates. Most of the family derided the pretensions of the stranger as absurd and impossible. One of them, however, was wise enough to secure the article and give it a trial. He applied it to the disordered machine, which he found it fitted exactly and immediately restored to order. Extraordinary as it may seem, many of the family were still doubtful whether the stranger was not an impostor. Although the balance wheel was now constantly in operation, and was found essential to the regulation of the other wheels, and of all the parts of the machinery connected with the axle to which it was attached, there was an incessant disputing among them about its origin. One, whose common sense had evaporated in philosophy, rejected all testimony on the subject, inasmuch, he said, as it was contrary to experience that a stranger should freely bestow what, if genuine, was so valuable; but it was not contrary to experience that men should be impostors. He, therefore, preferred the lesser improbability and denied the asserted origin of the balance wheel. Another, who for a long time had been puzzling himself to regulate the machine, was so mortified that an obscure stranger should bring a simple article which answered better than all his numerous and complicated contrivances, that for pride he would not acknowledge its excellence. Another, a man of learning, was satisfied, because he had ascertained the authenticity of all the documents that accompanied the wheel. A fourth, a man of an acute and discerning mind, took the pains to examine closely the workmanship, both of the machine and of the wheel, and discovered upon them so plainly the traces of the same skilful hand, and the same inscriptions written in hieroglyphics upon each, that he could not avoid the conclusion that they both came from one and the same mechanician. While of the remainder, those who were plain candid men, having neither self-conceit nor a little learning to blindfold their understanding, were persuaded, on the principles of common sense, that the maker of the balance wheel could have been no other than the maker of the machine.

Moral.—Man is a disordered machine, for which philosophy, superstition and worldly wisdom have in their turn invented balance wheels, but none of them ever answered. Christianity comes, fastens on the conscience, and the machinery of man is restored to order. There are vouchers enough of its divine origin, and the more they are examined by learning and sound philosophy, the more clearly does their genuineness appear. But in its perfect adaptation to our moral nature, we discern the most conclusive proof, that its author is divine. Christianity is the balance wheel of man, therefore it came from the Creator of man.

From the same.

PARODOXES.

"Train up a child in the way he should go," says Solomon, "and when he is old he will not depart from it." What an encouragement to education!

"That which is crooked," says the same profound observer of human nature, "cannot be made straight." What a discouragement to education!

"Foolishness is bound in the heart of a child but the rod of correction shall drive it far from him." But hear again the great teacher. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Vibrating between these seeming contradictions we shall centre in the truth. The Christian teacher has need to feel both the potency and impotency of education. In the paradox of Luther, he is to work as if every thing depended upon himself, and pray as if every thing depended upon God.

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